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THE LIFE AND WORK OF WILLIAM HETH WHITSITT.

By Professor E. B. Pollard, D. D., Crozer Theological Seminary, Chester, Pa.

Human progress has always moved along the highway of sacrifice. Persons, not things, individuals and not institutions must ever bear the brunt of all social and religious advancement. Progress is a hard bargainer. She exacts her price in toil and sweat and blood. The life of William H. Whitsitt exemplifies these truths. His place will always be a unique one in the history of Southern Baptists. In this altogether imperfect sketch of his life and work, we shall try to be sympathetic, discriminating and just.

Near the city of Nashville, in Davidson County, Tennessee, William Heth Whitsitt was born on November 25, 1841. He was accustomed to speak of himself as "a strenuous Baptist;" sometimes adding "I have been a Baptist for three generations." The Whitsitt lineage may be fairly well traced. The Whitsitts—or Whitesides, as they were called in their home-land—came into Amherst County, Virginia, from Ireland, apparently, by way of Pennsylvania, in the year 1741. The family was

of Scotch-Irish blood and in religion was Presbyterian. William Whitsitt, the immigrant, had a grandson, James Whitsitt, by name, who, in the great revival which swept over Virginia in 1785-92, was converted, and in 1789, connected himself with a little Baptist church organized in 1788, with a meeting-place on the Whitsitt farm.* In the following year, young James Whitsitt, with uncommon zeal as a Christian, decided to remove from his Virginian home to Davidson County, Tennessee; and in due time, became one of the most notable of the Baptist pioneers in the region of the Cumberland Valley.† This remarkable man is said to have possessed unusual native ability, and strong reasoning powers; as a preacher he took great pains in preparation and at times manifested deep feeling and pathos. With all, he was an earnest friend of the early missionary undertakings of his day. A son of this sturdy pioneer preacher was Reuben Ewing Whitsitt. He and Dicey (McFarland) Whitsitt became the parents of the distinguished subject of this article.

Young William Whitsitt's father died when he was a lad of eleven years; and his mother became for a time the chief educative force in his life. The boy's first experience away from home came in his early 'teens. In Wilson County, Tennessee, about midway between Nashville and Lebanon, there lay the quiet little village of Mt. Juliet, the principal attraction of which was the Mt. Juliet High School, then a flourishing academy for boys and girls. Thither William Whitsitt was sent, under the oversight of relatives, the Williamsons, who resided near the village. Here the future professor began to lay well the foundations of his life-long habits of study. In the year 1857, he entered the Union University of Murfreesboro, Tennessee. Of this modest educational seat, Doctor Whitsitt later wrote: "It was a small affair,

*See Whitesides Baptist Church, Beale's Semple's History of Baptists in Virginia, also Am. Historical Magazine and Tenn. Historical Society Quarterly, Vol. IX, 1904.

†Art. James Whitsitt, Cathcart's Baptist Encyclopedia.

in the bushes on the outskirts of Murfreesboro, but there was much good learning and good fellowship in that shabby house of three stories." From this institution he was graduated with distinction in 1861, before he had yet reached the age of twenty. A life-long friend, who knew him in the early school-days, says of him: "He was the readiest boy I ever knew in the recitation room. I do not believe he ever made a faulty recitation. I do not remember his ever failing in anything."

The Civil War having begun in the spring of the year of graduation, William Whitsitt enlisted as a private. One of the earliest of his experiences as a soldier may be given in his own words, since they reflect traits which characterized him throughout life: "Early on the morning of November 15, 1862, my colonel sent me an order to saddle up and report to the General. I groomed the horse that I considered superior to anything in the army, and with my shining, morning face and my new Confederate uniform, I saddled in haste and galloped up to see what General Forrest might want of me. I was very proud to receive his commands, and suspected that my large new parchment in the degree of Master of Arts at the poor little university in Murfreesboro, may have been the charm that won his regards. I put spurs to my horse. As I came in sight of him, in order to make a brave show, and stopping at the proper distance, I made what must have been to him a very ridiculous salute. He replied more slowly and then calling me forward, inquired my name, and whether I was acquainted with the region between Nashville and Franklin, remarking that he desired me to ride with him in the capacity of a guide. He complimented me on reporting to him promptly, remarking that if I had been five minutes later the whole army would have been delayed by my negligence." The young private was later promoted to a chaplaincy, and doubtless was quite as faithful in guiding his fellows in the way of Christ as he had been

in conducting his General along the highways of his native county. Doctor Whitsitt, even till his death, took a modest though very manifest pride in his military life, and frequently referred to it with evident enthusiasm. His confederates in arms have testified to his valor and fidelity as a soldier. While on a furlough, it would seem, he was ordained to the gospel ministry at the old Mill Creek Church, of which his grandfather had been pastor; of which he and his people were members, and which he himself was later to serve for a brief period, in 1865-66.

After nearly four years of military experience—about twelve months of which time were spent in Federal prisons, he having been twice captured—young Whitsitt decided to take up again his broken threads of study. In 1866, he entered the University of Virginia, (then as now, doubtless the strongest of the Southern state institutions, and undertook that famous *stiff ticket,* "Latin, Greek and Math.,"—with Moral Philosophy thrown in! The next year, Mr. Whitsitt entered the Southern Baptist Theological Seminary, then located in Greenville, S. C., where he remained two sessions. Here he was regarded as a most diligent and even brilliant student and although he seldom gave himself to athletic sports with his fellows, and devoted but little time to social enjoyments, the entire student body admired him for his abilities, and the kindly disposition he showed towards all. At Greenville, his gifts were at once recognized by the faculty. It is said that Dr. Broadus was particularly fond of drawing him out in class-room discussions. His recitations were said to approach perfection. The two years from 1869 to 1871 were spent in study abroad, particularly in *Leipsic and in Berlin. These years were well improved; for it gave him insight into the historical method of investigation, and confirmed habits of diligence and research. On the student's return to his native land, he

* Here the records show he matriculated with the famous professors, Luthardt, Curtius, Lipsius and Tischendorf.

accepted the care of the Baptist church at Albany, Georgia, in February, 1872. In the fall of that year, however, he entered upon the duties of professorship in Ecclesiastical History at the Seminary in Greenville, succeeding Doctor William Williams who had been transferred from this chair to that of Systematic Theology. Biblical Introduction was also assigned to the new professor. Later, however, on Dr. Manly's return to the Seminary in 1879, Dr. Whitsitt exchanged the latter subject for Polemical Theology. This he taught most successfully, till succeeded in this department by the distinguished teacher, Henry Herbert Harris, in the year 1895. Professor Whitsitt's special classes in the reading of theological works in the German language, in the History of Doctrine, and in his Historical Seminary, were popular with the students and highly profitable. It is in the special department of Church History that Doctor Whitsitt's reputation was made, and upon this it must chiefly rest. His distinguished abilities as scholar, teacher and preacher were not slow in being recognized. Mercer University conferred upon him the Degree of Doctor of Divinity in the year 1873. Three schools of learning, (William Jewell, Georgetown and Southwestern) honored him with the degree of Doctor of Laws in 1888.

As a student in his chosen department, Dr. Whitsitt was instructed in the patient, scientific methods of investigation, which characterize the best type of German scholarship. He therefore went to his task with untiring zeal and thoroughness, and came before his students with the freshness and enthusiasm of an original investigator. It has been affirmed that it was not easy for him at the first, accustomed to books through years of studious preparation, to give to his students easily and effectively the result of his studies, or to draw out their best thinking. But experience demonstrated that he had the qualities of a great teacher, giving himself freely to those

under his guidance, and treating them as friends and fellow-searchers after the truth. He continually furnished his pupils the example of painstaking labor in the search for facts, and set young men to thinking, by his originality, his keen insight and his unconventional methods of approach to truth. In the class-room therefore, Professor Whitsitt impressed himself deeply upon his students. A quiet, and sometimes abstracted manner helped to give the impression of fulness of wisdom. When he spoke, he *said something*. Since no mortal man could predict what that something would be, the students were kept continually on the alert. His lectures were full of *meaty* observations upon men and movements. Little *asides* which indicated at once close familiarity with his theme and ample mother-wit, were delightful characteristics of his style. Originality marked his modes of thought as well as of expression. A dry, unconscious humor enlivened class-room discussions. His students had confidence in him, because he impressed them as one who had not only patiently investigated his subject and obtained the facts, but had thought profoundly upon their meaning. He loved not only history, but the philosophy of history. In pointing out the significance of movements and of men, Doctor Whitsitt was at his best. With him history was philosophy teaching by example. He did not accept views of events simply because they were generally credited. In Baptist history he understood full well that few, if any, of the early historians had done the Baptists justice; their opponents from lack of sympathy, their friends for want of critical and sound historical method. Dr. Whitsitt advanced some opinions that were not held by other students in the same field. Boldness and independence were marked elements in his character as student and as teacher. In one of his encyclopedia articles, he gives, and doubtless justly, to Doctor Henry C. Vedder, in his *Short History of the Baptists*, the credit for first applying the scientific method to the writing of

Baptist history. But he himself had been using that method in his class-room lectures for many years. There was a quaintness about Dr. Whitsitt's style, both as lecturer and as writer that had a charm all its own. Unexpected turns of expression, the occasional use of an unusual word, or the common word in an uncommon sense, gave his style a freshness, and a character which sometimes approached the picturesque. These traits appeared in his preaching and in his occasional papers quite as much as in his lectures to students. Nor did his manner of speech appear to be a mannerism; still less a trick of rhetoric. The style was the man. The use of quaint and unusual words, in serious discussion, sometimes caused unpoetic minds, or those not familiar with the man, to misinterpret his meaning; but to many his utterances brought unfailing delight.

Dr. Whitsitt possessed keen literary appreciation. In his student days he had given much attention to the classics. Horace, Juvenal and Virgil were his frequent companions. He kept his heart alert on the affectional side by reading the poets of the heroic age and through fondness for the Romanticism of the closing days of the eighteenth century. The breadth of his taste for poetry may be discerned in the fact of his love for writers so separated in time and spirit as Horace, reclining at the table of Mæcenas, and Bobby Burns, barefoot in the furrows at Ayr. Among his choicest occasional lectures was that upon Robert Burns, which was frequently called for by students and societies of cultured people.

As a preacher, Dr. Whitsitt showed much of that same originality of thought and expression which marked his lectures. He had not the readiness in *extempore* speech which characterized many of his brethren, and so he preferred to read his formal discourses. These however, were always full of high thought and tender feeling; and while he was never a popular preacher in the ordinary sense, the more thoughtful people rejoiced to hear him.

The Seminary students were glad when it was announced that he would preach in one of the city pulpits. While the Seminary had in its faculty a number of men highly gifted as preachers yet a distinguished alumnus asserts: "I came to look upon him as the most fecund and the most fecundating man in the Seminary. His sermons moved me as did the sermons of no other member of the faculty, although they were read in the monotone all who heard him will recall." There were times when he produced an impression upon his hearers that was truly profound. A former *colleague writing after a lapse of nearly forty years thus recalls a single occasion: "A sermon that he preached in Greenville on the words, 'Mighty to save' (Isa. 63:1) a description of situations selected from various periods of Jewish and Christian history, was a powerful exhibition of the inspiring influence of trust in God. His literary charm never disguised his seriousness of thought." He always delivered his message with a fervor which though not outwardly demonstrative, was always deep and unctious. For many years he taught a Bible class in the Walnut Street Church, Louisville, which was largely attended by men and women of the city and by interested students, who were glad to sit at his feet both on week-days and on Sundays.

Professor Whitsitt was not a man of affairs in the ordinary sense of that term. He had not cultivated men in the widely varied activities of life; and yet he was systematic and accurate in mastering administrative details. It was said of him that each year he would know the names, home addresses, and other such facts concerning the entire student body; and that he kept up with the locations and the labors of the alumni to an extent that was truly remarkable. His successful management, for a number of years, of the "Students' Fund," and his careful superintendency of New York Hall, (once the

* Prof. Crawford H. Toy of Harvard University.

main building of the Seminary) gave evidence of practical skill. On the decease of John A. Broadus in 1895, the Trustees elected Dr. Whitsitt to the presidency of the Seminary. Under his administration the number of students reached the highest mark but one in the history of the institution having advanced continually, till an unfortunate and prolonged controversy (1896-99) began to hamper for a time the Seminary's peace. Both faculty and students were devotedly attached to their president; and their affection grew deeper in all the dark days of uncertainty and conflict. When the students spoke of "Uncle Billy" it was with proud affection. They admired the practical wisdom of Boyce. Their minds were quickened and their hearts stirred by the rich resourcefulness of Broadus. It was Dr. Whitsitt's inimitable personality, his genuine, kindly heart that led them captive.

As an investigator of facts, Dr. Whitsitt was independent to the point of boldness; and in maintaining his conclusions, firm to the last ditch. In matters of administrative policy he sometimes distrusted his judgment, and deferred to others. Because of his modesty and native cautiousness, some judged him timid. Because of his sincerity and openness of heart he could never seem at his best in the midst of more aggressive men. He was a master in times of peace; but for storms, he had no genius. It was strange indeed, that one of the most unassertive and peace-loving of men should have been one of the greatest of storm-centers in Southern Baptist life.

Carlyle made much of the historical significance of the individual life. With him history was biography writ large. Many others, like Lord Acton, affirm that if we would read history aright it is necessary to get behind individuals to the thought currents—the movements and counter-movements—that make and unmake men. The life and work of William H. Whitsitt cannot be properly judged, nor even understood, apart from forces which

had been at work among Southern Baptists for half a century. It is for this reason that a treatment of Doctor Whitsitt's life would be altogether incomplete, even unintelligible, without some reference to the unfortunate contention which bears his name.

It is possible that we are still too near the controversy to view it in its true perspective. Only Southern Baptists could appreciate its significance; and many of them doubtless, but partially. Christians elsewhere wondered what it all meant; and even when it was explained, they stood amazed that such fuel should have kindled so vast a conflagration. Strangely enough, while a part of the brotherhood seemed in the midst of a Titanic struggle, which was shaking them from the center to the circumference of their territory, it was a contest upon issues which appeared to the Baptists of the rest of the world to be of no practical interest whatever. This is all the more strange when it is remembered that the more aggressive party in the conflict sincerely believed that fundamental principles were at stake. Doctor Jesse B. Thomas, then Professor of Church History in Newton Theological Institution, in the midst of the now famous discussion, wrote:

"The historic question opened by Dr. Whitsitt seems to me perfectly legitimate and fairly entitled to candid investigation. I do not sympathize with, nor can I easily understand the expression of resentment because of a frank expression of opinion upon a matter of dry and remote fact, having, in the opinion of most Baptists no serious present significance. Baptists, of all people, are pledged by their own principles to encourage outspoken loyalty to conviction on all issues touching the truth of history as well as of Scripture. He who announces a conclusion which he knows to be novel, and suspects will be unpalatable, to his immediate constituents, is entitled to respect, as having shown the 'courage of his convictions.' He has virtually challenged criticism, and in-

voked research from which no harm can come, except to error.'"*

In order to understand all the causes which were at work to produce the long and painful debate which finally terminated in Doctor Whitsitt's withdrawal from the Seminary, it is quite necessary to go further back than the period of Dr. Whitsitt's connection with that institution, or even of its founding; for it is quite clear to the student of events that Dr. Whitsitt was the occasion rather than the real cause of the unpleasant experience through which Southern Baptists passed a decade and a half ago.

The fact is, almost since the days of the apostles there have been two types of Christians: those who make much of the outward and historical connections, and those upon whom such things sit lightly, because of their emphasis upon the purely spiritual relationships. Rome has been the most conspicuous representative of the former tendency; while the independent bodies, among whom were our Baptist progenitors before the Reformation, are examples of the latter. Unfortunately, though perhaps not unnaturally, a like line of cleavage came to exist within the independent and reforming bodies. For example, among the English Baptists of the seventeenth century, these two distinct emphases were found; the one party** setting much store by unbroken succession of baptismal administration from the apostles, the other† regarding such succession as quite immaterial, as related either to personal obedience, or to the existence of a true church of Christ. It will be recalled, too, that Roger Williams became imbued with the 'succession' doctrine and after a few months he left the Baptist fellowship because he concluded that the succession had become

* The Western Recorder—republished in pamphlet, **Both Sides**, Louisville, 1897.

** The "Old Men," led by Spillsburg.

† The "New Men," led by Kiffin.

hopelessly lost in the vicissitudes of the centuries; while others of his party apparently cared for none of these things. Among Southern Baptists these two styles of churchmanship had made their appearance. A New England contribution to the Baptists of the Southwest was Doctor J. R. Graves, who was born in Chester, Vermont, in the year 1820. He was a man of considerable intellectual ability, of some learning, and of unusual polemic skill. Through his journal, *The Tennessee Baptist,* by his books, and by eloquent platform utterances, Dr. Graves laid uncommon stress upon the strictest regularity of church order and of the administration of the Christian ordinances. The argument ran somewhat thus: Only those can be regarded as true ministers of the gospel who have, under God, been so authorized by a local church. A church is a body of baptized (immersed) believers. It therefore follows that no Pedo-Baptist organization is a church in the scriptural sense; hence no Pedo-Baptist body can give authority to preach. From this, it follows that Pedo-Baptist preachers can not be recognized as gospel ministers. Baptism administered by them, therefore, is not valid, since they themselves have not been baptized, nor have they any authority to baptize others. This position seemed logically to demand an unbroken succession of churches and of ordinance, that regularity might be preserved; and easily led also to a denial of the doctrine of the invisible, spiritual church. The Kingdom of God is composed, according to this view, of visible (Baptist) churches, rather than of all the saints of every age. The exponents of this view naturally felt the need for an unbroken succession of Baptist churches going back to the apostles; and supported their contention with vigorous arguments, mainly exegetical; although there were attempts made, more or less praiseworthy, in the domain of church history. This type of teaching came to be known as "Old Landmarkism;" and many Southern Baptists, notably in Tennes-

see, Kentucky and the Southwest were deeply impressed by it, having been educated in its tenets by such able champions as A. C. Dayton, J. M. Pendleton and J. R. Graves. The Seminary, though conciliatory, had never taken the side of Landmarkism.

In further explanation, it should be remarked that the beginnings of the Baptist cause in the South were the result of the labors of deeply pious, but for the most part, of unlettered men. Education and culture, however, had rapidly been leavening the lump. Yet there remained a considerable number of those who had never been thorough-going advocates of education, particularly of an educated ministry. These had never entertained great love for the Seminary, and some were not averse to any occasion for adverse criticism. It should also be remembered that the early decades of the nineteenth century witnessed the interaction of forces, which, in the South, had not been entirely spent. Many Southern Baptists who had not gone with the primitive Baptist schism of 1835, but maintained nominal affiliation with the Southern Baptist Convention, were never genuinely missionary in spirit. The Southern Seminary, from its establishment in 1859, became the most effective single agency for the spread of both the educational and the missionary impulse among Southern Baptists. It was intended to, and constantly sought to, serve the entire Southern Baptist brotherhood. Its founders, therefore, had adopted a policy of conciliation toward all classes, in order that it might the better be the servant and helper of all. During the days of Boyce, Broadus and Manly, criticism directed against the Seminary or its professors from any of these sources, had as a rule been kept within bounds, though often it was outspoken and severe; much diplomacy being necessary to prevent open breach from time to time. When Doctor Whitsitt was elected to the presidency in 1895, the last of the original faculty had passed away, and naturally, their masterful personal in-

fluence in a measure, passed with them. Besides, Dr. Whitsitt was no diplomat, and he had scant sympathy for the doctrines held dear by some of the brethren—notably those to which we have just adverted. Applying rigid methods to the study of Church History, he did not always find the facts in accordance with what these Baptists would have wished; and he made no apparent effort to apologize for the facts as he read them, nor to interpret them in the interest of any particular exegetical or ecclesiastical theory.

We now turn from historical causes to the occasion of the controversy. Here, it is necessary to go back to the year 1880. In this year Dr. Whitsitt, after months of careful investigation of English Baptist history from documentary sources, chiefly in the British Museum and the Bodleian Library, became deeply impressed with the fact that Baptist history had been treated most inadequately; and that Baptists themselves were signally lacking in information as to their own notable history. It became a conviction, which ripened into a passion, that Baptists should be induced to study their own past. He deliberately set to work to prod them into such an investigation. One of the methods he chose by which to accomplish this end proved a mistake; at least it was destined to play an important role in his subsequent experience. Knowing that the widely read religious journal, *The Independent,* of New York, through its editor, Dr. William Hayes Ward, took much interest in Church History; that the journal had a wide circulation among scholarly people and was denominationally independent, Dr. Whitsitt chose to prepare a few articles for that weekly upon some points in English Baptist history. The first contribution was a very brief *review, or rather criticism, in a single paragraph, of three separate studies in the history of Baptism, by three distinguished Baptists

* The Independent, June 24, 1880.

(Doctors Burrage, Cathcart and Potter) which had but recently appeared. At this period the editor of the *Congregationalist,* Dr. Henry M. Dexter, had also been writing articles which bore directly or indirectly upon English and American Baptists. Dr. Ward of *The Independent,* knowing (apparently from the aforementioned review of Burrage and others) that Dr. Whitsitt had fresh information upon the period under discussion, secured several articles from his pen.* In these, it was maintained that there is no evidence that English Baptists practiced immersion, prior to the year 1641; and also that Roger Williams was probably sprinkled, and not immersed in 1639, as is generally believed. These articles appeared as editorials. Dr. Whitsitt's reasons for using this method of publishing his views may be found in the fact that he realized that if the author were known, criticism would be directed against himself and perhaps unjust criticism against the institution with which he was connected. He wished the questions involved to be considered upon their merits. He chose to put his views in the form of a challenge, as from an outsider, in order to incite Baptists to a profounder interest in the study of their own history. Both the criticism which he attempted to avoid and the deeper interest which he desired to arouse in Baptist history, eventually came to pass. Fifteen years or more elapsed however, before any notice of the points at issue was taken in the South. In the year 1895, Dr. Whitsitt prepared for Johnson's Cyclopedia, of whose staff he was a member, the article on the Baptists. Here, over his own signature, Dr. Whitsitt presented the same views of English Baptist history, and of the baptism of Roger Williams he had earlier expressed (though not over his own signature), in *The Independent.* Some months later, Doctor Henry M. King, then pastor of the First Baptist Church of Providence, the church founded by Williams, took occa-

* Ibid., Sept. 2, Sept. 9, Oct. 7, 1880.

sion, first through the weekly press,* and then in a "Brief Account of the Origin and Early History of the First Baptist Church in Providence,"† to make a spirited reply to Whitsitt's theory concerning the baptism of Roger Williams. In the discussion which followed, Professor Whitsitt, in justice to himself, acknowledged the authorship of the Independent editorials; in this way establishing priority to Henry M. Dexter or to any other, in presenting the new discoveries in English and American Baptist history. Some of the Baptist papers of the South took the matter up, and began to criticise Doctor Whitsitt severely, not only for his views on these historical subjects, but for his method of promulgating them. Associations,—local and state bodies—as well as numerous individuals, were drawn into the dispute. Dr. Whitsitt rarely undertook any reply; but his critics were aggressive. Throughout the Southern Baptist Convention, leaders took sides, and frequently there was shown much depth of feeling, and here and there was engendered no little bitterness.

There were those who urged that the Seminary's president should resign. Associations passed resolutions of condemnation, and threatened the withholding of support from the institution. One may well hesitate to attempt an analysis of the controlling motives of all those who made protest; for what was true of some, was certainly not true of others. Of course, those who regarded historical continuity as essential to the Baptist position or to the integrity of Scripture, conceived that vital issues were involved. Others thought that no loyal denominationalist of the straightest sect—such as they conceived the president of their Seminary ought to be—could have brought forward facts, or alleged facts, which appeared to them so unfavorable to Baptist composure, and that too, in a tone, as it were, of an antagonist. It

* The Examiner, Mar. 26, 1896.

† "The Mother Church," Am. Bap. Pub. Soc., 1896.

was definitely declared that one would surely not undertake to prove things to be true, unless one *wished* them to be true. As a scientific historian, this line of argument naturally failed to impress Dr. Whitsitt, who had no particular reverence for myths, nor even for time-honored traditions, if the facts appeared to him to be against them. For him it was quite enough that the tenets of Baptists should find their sanction in the New Testament example and teaching, whatever might or might not have been true through the uncertain centuries of erratic historical practise. That Doctor Whitsitt did not regard a single Baptist principle as in any wise in jeopardy by his historical opinions may be seen by the following clear-cut statement from his pen: "This is purely a question of modern historical research. It does not affect any item of Baptist principle or practice. These are all established by the Bible. Our watchword for generations has been, 'The Bible and the Bible alone, the religion of Baptists.' It is now too late in the day to alter our views and set forth any new battle-cry..... 'Other foundation can no man lay than that is laid!' "* Dr. Whitsitt was never a foe to 'succession,' but held that it could not be historically proved, and that it was quite unnecessary that it should be. That he had no such hostility may be shown by an excerpt from the article 'Baptists' in Johnson's Universal Cyclopedia. In discussing the attempt of certain English Baptists to secure 'valid' (historically unbroken), baptism, he wrote: "If the Rhynsburgers introduced immersion only in the year 1619, it might be claimed that their succession was a mere myth, and that Blount did not obtain what he went so far to seek. That question has been investigated in a special treatise by de Hoop Scheffer.. in which he suggests that immersion had been fetched out of Poland to Rhynsburg by Joannes Geesteranus. From the Polish Anabaptists it might be traced back to Switz-

* "A Question in Baptist History," p. 56.

erland and the Reformation. Hence the friends of succession are not so hardly bestead as might first appear. Their case is stronger than some are aware who oppose their claims."

There were many who refused to make the issue with President Whitsitt either upon historical, or upon denominational grounds, but kept to the front what they regarded as grievous mistakes of practical judgment on his part. Some were even willing to remove the Seminary's president from office for the sake of peace, disregarding the issues involved. On the other hand there was a large number of noble and intelligent men who felt that to yield to this demand would be an intolerable blow to the principle of freedom for the teacher. Indeed, many conceived this to be really the paramount issue in the contest.

It may be affirmed that Doctor Whitsitt himself saw two principles involved. First, what we may term the *material* principle. That is, Should Southern Baptists reverse the historic position, and deny the doctrine of the church universal, invisible and spiritual, in the interest of the theory of a visible church *succession?* This doctrine of the invisible church was that with which the forefathers made reply to Rome's excommunications and anathemas; saying, "We belong to the church universal into which we enter by faith, and from which you cannot drive us by fire. The strongest, the essential, ties are spiritual, not formal; the important connections are internal, not historical." Second, there was involved, as Dr. Whitsitt saw it, what may be termed a *formal* principle, namely, Shall a teacher be free to investigate, and to teach what he finds to be true; or shall history be decided by a show of hands, and facts be made to conform to doubtful ecclesiastical theories? To Doctor Whitsitt, these two issues were momentous, and for their right decision he was willing to stand—and if necessary, to fall. To those who opposed these two principles he was prepared like Paul, to give place, no, not for an hour.

For three years the Seminary trustees declined to remove the president from office. It must be said to their credit, though strong pressure was brought to bear, for three years, they refused to hamper a professor's freedom, so long as he kept within the teaching of the Scriptures and the Seminary Articles to which each instructor assents when he enters upon his duties. It was Doctor Whitsitt who took the initiative by sending in his resignation as president and as a professor—in the interest of peace. Even then a respectable minority were in favor of rejecting the resignation, in the interest of freedom of teaching. But Doctor Whitsitt was not skilled in the art of popular appeal. He had no fondness for ecclesiastical politics and therefore felt a great burden roll from his shoulders when his resignation was accepted, and his retirement became a fact in the spring of 1899.

We may now ask with propriety, What was Dr. Whitsitt's influence upon Southern Baptists, and what contribution did he make to their life?

We reply, he enabled them better to understand themselves. During the controversy they more clearly perceived, at once their strength and their weakness. They came out of it all more determined than ever to keep upon the main road, and to attend to the things best worth while. In so far as the opposition came from foes to organized missionary and educational progress, it was the more clearly seen that there could be no compromise. The great hosts of Southern Baptists became more determined than ever to lay aside divisive issues and press forward to the conquest of the Kingdom. They discovered that prosperity and progress lie along the road of good-will, of mutual respect and forbearance. Side issues can never again thrust themselves to the center of the stage. Southern Baptists have now grown too strong, and too knowing, again to countenance such a dispute, even if so able leadership could again be mustered for such an enterprise—which is itself quite improbable.

The type of thought from which much of the opposition drew its inspiration has passed, or is rapidly passing; for it fails to adjust itself to the progress of Christ's mind and spirit in modern life.

Thousands of Southern Baptists were made to see more clearly the difference between divine Scripture and human interpretations of it; between the divine in history and human interpretations of it; to see that the God of history and the God of the Bible can never be contradictory; but that *interpretations* of Scripture and the *interpretations* of events may very often conflict. They discern more distinctly than before, that the interpretation of a *metaphor and the interpretation of a †date may both be fallible; but the truth in both fields is absolutely secure; that our little systems have their day, but God's Word and his works are not only sure, but harmonious. They know that it is not opinions concerning historic facts which make Baptists, and that these cannot unmake Baptists; that historical links do not authenticate, nor their absence destroy, a New Testament church.

Progress among any people seldom proceeds along the whole line with equal tread. Milton makes the tawny lion, in creation, struggle, "pawing to set free his hinder parts." That a body so numerous as Southern Baptists, should not discover its power in all its parts and resources at once, is not strange. This contest was a struggle to go forward on all fours. The Greeks had a proverb, Τό πάθος ἰατρός ἐστι, "Suffering is a physician." Disease is nature's attempt to attain health, a kind of defensive reaction against harmful substances. Influences had come into the Baptist body that were incompatible with the historic Baptist genius and life. The Whitsitt controversy was a painful spasm to restore to the organism the equilibrium of health.

To Dr. Whitsitt must be given the credit of advancing through scientific methods the spirit of scholarly re-

* e. g. Matt. 16:18. † e. g. A. D., 1641.

search. The controversy itself caused many who had hitherto taken little interest in their denomination's history to study it. Some who had been interested before, investigated Baptist origins afresh; and a number of valuable articles and monographs appeared. It was a day of no little light as well as heat. The Scriptures were examined anew for fresh light upon the questions at issue. The doctrines of the Kingdom, of the church, visible and invisible, were carefully and laboriously scrutinized—from the ἐκκλησία of the Septuagint to "the church of the first-born whose names are written in heaven." The rock upon which Christ once built His church threatened to become a rock upon which his churches were now to be split. But the result of the protracted discussion, through the press and otherwise, was, we firmly believe, a somewhat clearer view of the truth, on the part of the masses of the Baptists. The path along which our people have come was seen in clear-light, and the road along which they must go, if they would journey safely, was made more sure. The result has been that Southern Baptists feel more secure in their solidarity than ever before in their history. Henceforth they can be franker in considering their problems, and can look one another more fully in the face.

The Seminary, too, emerged from the contest stronger and surer of itself than ever in its history. Its professors will continue to breathe such an atmosphere of freedom as consecrated learning must demand. The choice of Dr. Whitsitt's successors in the presidency and also in the chair of Church History—indeed, every selection since—has given evidence that the trustees and the convention mean that this honored school shall enjoy that type of liberty which Baptists have always prized, and in the exercise of which truth can alone flourish.

Much then, of Doctor Whitsitt's work will abide. As to the correctness of his interpretations of history, in many points we yet await further light. The preponder-

ance of authority is not with him in the matter of Roger Williams; upon the much discussed question of the English Baptists and 1641, however, the recognized scholarship of the day is with him in substantial agreement.

It remains for us to speak of the contribution of Dr. Whitsitt to the literature of his chosen subject. He was truly a diligent workman. The very large number of manuscripts which he left are a mute, but powerful witness to his untiring labor as student and investigator. One may well wonder why he published so little in comparison with the amount of scholarly work he performed. The answer may be found doubtless, in the fact that his researches were not of the sort to be popularly demanded; and to have published extensively would have required large financial means. Besides, much of his work was upon disputed points, and Dr. Whitsitt was not fond of controversy. Much that he did publish moreover, seemed destined to awaken sharp criticism.

His "Origin of the Disciples of Christ" which appeared in 1888, as "A contribution to the centennial of the birth of Alexander Campbell," raised a storm of protest from the Church of the Disciples and a vigorous reply was made, in a volume by George W. Longan, a Disciple. The tone of the volume on the "Origin of the Disciples" was altogether too polemical to carry the greatest weight as a contribution to history; its sub-title was cutting, and many besides the Disciples candidly thought that the author failed to establish his thesis; namely, that the Disciples of Christ were an "offshoot" of the Sandemanians of Scotland; though the Campbells' large indebtedness to that sect was clearly and unmistakably presented.

Among Dr. Whitsitt's other important treatises are "The Rise of Infant Baptism" (1878), "The History of Communion Among Baptists" (1880), "The Relation of Baptists to Culture" (Inaugural 1872); Life and Times

of Judge Caleb Wallace (1888), *"Annals of a Scotch-Irish Family—The Whitsitts of Nashville, Tenn." (1904), "Episode in Immersionist History (Presbyterian Quarterly 10, 1896), "A Question in Baptist History (1897), "The Genealogy of Jefferson Davis" (1908). Among his published addresses are that on the **Fiftieth Anniversary of the Southern Baptist Convention, 1895, and that before the Baptist Congress in London† on "National Primary Education," 1905.

Among his unpublished manuscripts was a very extensive study of the Morman Church, which he bequeathed to the Library of Congress, Washington, D. C. He also left in manuscript a valuable discussion of "Baptist Principles," which, it is hoped may even yet be published.

After Dr. Whitsitt's retirement from the presidency of the Seminary in 1899, he spent a year in rest and study, and was elected to be James Thomas professor of philosophy in Richmond College, Virginia, succeeding the lamented William D. Thomas, in June, 1901. Dr. Whitsitt had long loved Virginia. Here had been the home of his ancestors, and here a part of his training for life had been received. Here he had earned many warm friendships. The Baptists of Virginia, during the disquieting years of discussion had been particularly sympathetic and loyal toward him and the Seminary. It seemed to him therefore a providential opportunity to continue the use of his gifts as a teacher and friend of young manhood, when this chair was offered him in Virginia. He entered upon his work at the College, with the same scrupulous fidelity that had characterized his life in the Seminary. Beginning at the age of sixty years, it would not be probable that he could enjoy the teaching of philosophy as he had loved the study of history. And

* Am. Historical Magazine and Tenn. Historical Society Quarterly, Nashville, Vol. IX, 1904, pp. 58, 113, 231, 352.

** "A Retrospect," The Southern Bap. Pulpit, Phila., 1895.

† Proceedings, London, 1905.

yet his duties and his students were upon his heart. His personal interest in the student body is shown in that it was his custom to visit every young man in the College at least once during the session; and it is said, he never failed to be able to report promptly upon such students as were assigned to his kindly oversight—whether his younger colleagues were ready with their reports or not. Upon his resignation the students showed their high regard and affection by the hearty presentation to their retiring professor, of a handsome loving cup. In Sunday school and religious work in the Grove Avenue Church, Richmond, Doctor Whitsitt demonstrated his ardent, though unaffected piety, and endeared himself to a large circle of his fellow-Christians in Virginia. During his residence in that State he continued by his active personal influence and by occasional papers, to contribute to the preservation of Baptist history in which he had a life-long interest. It was he who has been credited with first making the suggestion in 1905, which issued in the Bunyan Memorial Window, lately dedicated in Westminster Abbey.

A smaller man might have become embittered and shown grievous disappointment in having the current of his life abruptly turned into a different channel. It was not so with Professor Whitsitt. Grieved and disappointed doubtless he was, but not one whit sour nor vindictive. Resigned in spirit, humble and gracious of soul, he continued to love his brethren and, to the end, was ready to serve. He prayed, and fervently believed that what had happened to him would turn out for the furtherance of the gospel. The writer of this sketch was casually thrown with him soon after the severance of his official relations with the Seminary. He remarked, "The day was never brighter for Southern Baptists. I have much faith in them. They have a noble future." He had caught the spirit of the Apostle who wrote: "Notwithstanding....every way Christ is preached and I there-

in do rejoice yea, and will rejoice." And it may be added that some of the kindest things said about him when life's day had closed, were generously penned, or spoken, by those who had, a decade before, opposed him zealously.

An account of Doctor Whitsitt's life would surely be incomplete, were no mention made of his devoted wife whose helpfulness and loyal comradeship were important factors in his labors. The woman of his heart was born, Miss Florence Wallace, of Woodford County, Kentucky, who became Mrs. Whitsitt on October 4, 1881. Though never of rugged health Mrs. Whitsitt was thoroughly sympathetic with her husband's life-tasks, lovingly supported him in all his labors, and tenderly soothed his last moments with her devoted care. A beloved son and fond daughter also survive him.

After Professor Whitsitt resigned the chair at Richmond College, in the spring of 1910, he felt, through failing health, that his work was done. He began calmly to set his house in order and look for the end. He planned the disposal of important historical papers; engaged his biographer, selected his monument, planned his funeral, left tender words of love, and yielded up his spirit. On January 20, 1911, he went to be with Him whom he loved with soulful passion, and whom he served with unfailing zeal and loyalty.

He was as gentle as a woman, as guileless as a Nathaniel, as devout as a Francis, but in matters of conscience and conviction, he was a Luther. When there was suggested to him the possibility of yielding upon a certain matter which he esteemed to be one of principle, he replied, "I'd die *dead* first." This was the man. Said he, in his last published paper, writing of Jefferson Davis, for whom he had great personal admiration, "He endured for many years a great burden.....of sorrow with manly dignity and courage. There was displayed the excellent religion of his fathers, finer, perhaps, than you and I possess." No, not finer than the writer of

those lines himself evinced; for he bore with patience and calm dignity the strange wrenching of his life from its chosen course. He carried his grief so patiently that few were aware he bore it. But love clasped grief and grief was drowned. His life was no anti-climax. The Christian graces were at their best in the closing years. Character is the standard of greatness; and he who in life, like the great Duke, had sought but "Duty's iron crown," already being offered, went to receive with rejoicing the crown of righteousness which the Righteous Judge has promised those that love Him.

A STUDY OF HISTORY.

By Rev. George Bladon, D.D., Preston, England.

History is hardly a word to conjure with; the sound of it, I fear, kindles very little enthusiasm. We recall our school days—the dry facts—battles, treaties, dates, and such like, laboriously learnt by heart. We were not much interested in what we thought to be little more than a record of dry facts. History is far more than only this. Even as regards facts, modern exploration and research among buried ruins and masses of parchment and papyri have brought so much to light that only a very dull mind can remain wholly indifferent. Every year the spade work being done in Greece, Egypt, Asia Minor, and the Euphrates Valley is altering what was once considered certain; every year scholars, disturbing the dust of centuries in ancient haunts of learning, are finding treasures which, when deciphered, must be taken account of by the historian. Facts are never to be despised—facts may be made thoroughly interesting; but History is now recognized to be far more. The old historians were generally content with a correct chronicle; if they turned aside it was usually to glorify king or country, or the ecclesiastic institution or party with which they were connected; generally speaking, they had no further purpose or aim. Even Gibbon, painstaking and industrious as he is, never seemed to think that there could be anything more for him to do than to record the events which, step by step through a period of more than a thousand years, constituted the decline and fall of the Roman Empire. He might turn aside occasionally to moralize for a moment, and he keenly enjoyed gently insinuating a sneer at some Christian saint, but if his facts were faithfully recorded, and they nearly always were, he does not seem to have thought that more was, or could be, wanted.

Now things are different; with Freeman, Stubbs, and Green, with Milman, Bryce, Gardner, and Sir John See-

ley; and, above all, with Lord Acton, a new era has opened, history has become a Science, and as a Science it is studied. The old school told us—often very well—what happened; for them the facts were enough; the new school tell us why the facts happened and the manifold issues thereof, whether social, political, or ecclesiastical.

Perhaps, and all honor to him for so doing, Carlyle led the way. His French Revolution is a Drama—or rather a series of dramatic acts, told with the zeal and enthusiasm of a Hebrew prophet. No more powerful or impressive sermon was ever preached than Carlyle's awful account of the death of that unhappy monarch once called The Well-beloved; no history shows with more tragic horror that there is retribution on this earth for crime, profligacy, tyranny and misgovernment; that God is not mocked, whatsoever a *nation* sows that shall a *nation* also reap. And ever since—as I have said—History has been studied not only as a science, but religiously—as a task fundamentally sacred. We want more now than "the Waverley novels view of History," to quote Sir John Seeley—we want to see the ideas underlying the facts; we want to learn the development or retrogression of a people—what caused great forces to be set in motion, and why the streams of progress or defilement came this way rather than that. Dominating ideas, national or ecclesiastical ideals, are the theme of the modern historian who takes Thucydides rather than Herodotus for his model; and has rightly refused to be led astray by Carlyle, and turn History into a series of Biographies. Carlyle's "Heroes" is indeed a fascinating book, but History is not hero worship. The ideas dominating a period are greater than any particular man. The man might have perished, but for all that the idea would have persisted.

Pope Hildebrand, for instance, is one of the most interesting persons in the mediæval period. Sir James Stephens, in his Essays in Ecclesiastical Biography, has

given us a fascinating account of him; but when you read Milman's Latin Christianity, you see that great as Hildebrand was, he was but a prominent actor in a long and inevitable conflict; and that the Emperor Henry, standing barefoot in the snow until that stern ecclesiastic at last saw well to forgive, was only an exceptionally dramatic incident.

Or take Oliver Cromwell, whose life Carlyle himself has written in narrative so stirring that in spite of blemishes and partisanship, we continue to read it. Yet turn to Professor Gardner and there you see, told in a style quite as interesting and in a far more grave, temperate, and judicial tone, that the Puritanism and Anglicanism of the Stuart period represented in an extreme form religious liberty and ecclesiastical authority, one of which was bound to gain sway over the other; that their ideals were wholly different, and that, therefore, even if Charles had loved Laud no more than James, his father, loved him—if Oliver had been drowned, as he nearly was, in that Huntingdonshire mill-stream, yet the contest both in Church and State had to come.

Carlyle's dictum, in spite of his eloquence, cannot convince us; the course of History is determined not only by the masterful spirit of this man or that, but by persistent tendencies, by the broad and deep currents of ideas, working in the minds of masses of men, and seized at last by one man capable of directing them.

I do not think the true lesson of History can be better expressed than it was by the Athenæum's reviewer of Lord Acton's Lectures. "Lord Acton's message to the world was a great idea—the idea of placing history in a more intimate relation with the moral sciences than has ever been done before. The roar of the ages sounded to him one long thunderous spiritual and moral warning, a summons to clearer thinking, bolder action, wiser judgment. History was to him a great code of ethical principles and examples, and for him the supremely impor-

tant book in the code was the book Liberty; and under the book the title Conscience; and under the title, the chapter Toleration."

For such study of History as I would endeavor to suggest, the records of very early times will not help us much. Archæology seldom satisfies the intense curiosity it excites; the Hittites and other tribes are interesting when Professors Sayce or McCurdy tell the tale; Indian legends in Longfellow's hands, and Norse legends in Matthew Arnold's are delightful poetry, but we do not really learn much; for European History there is not much real light before "the strong-winged music of Homer," and for the Semites before the great migration from Ur of the Chaldees. The Orientals, India, China, etc., I must pass by.

But then, when permanent light, as distinguished from flash-light comes, we find that there are three dominant forces already swaying the destinies of humanity; the Family, the State, and Religion. As soon as History really begins, you find these three factors already there; they may be more or less developed. The idea of the State, for instance, was very feebly developed amongst our own Teutonic ancestors, but it was there in germ. The sense of Kindred, the Family tie, we always find, and never is religion absent. And not only are these three forces always there at the beginning; they continue in varying degrees of strength through the whole course of History; they are with us still. Perhaps in the earliest times, the Family—the Ancestral—tie is the strongest of the three, stronger sometimes than even Religion, while in modern times perhaps it is the weakest. In Greek History so strong is it that the great difficulty of Greek History is—forgive the Irish Bull!—that for a long time there is no Greece. There are Dorians, Spartans, and many other tribes inhabiting that little land of eternal interest, each claiming descent from some half divine and wholly mythical ancestor, and each as full of jealousy

and quarrelsomeness as it is possible to be; but there is no nation.

In Rome, naturally, the idea displayed itself in laws and organization, all framed in analogy to parental ideas; and since, first by the Imperial sway, and then by Justinian's Code, Roman Jurisprudence has become that of the whole of Western Civilization, the same ideas have shaped the laws of every European kingdom almost to our own time.

In Hebrew history the family tie is still stronger. In reading our Old Testament we hardly realize that we are reading the account of how a clan developed into a tribe, —or rather tribes—united only by the sense of common ancestry and common religion, and how these tribes at last coalesced into a kingdom. Yet the idea is far stronger in Hebrew history than in Grecian or Roman. We see the better side of it when we read how "by faith Joseph when he was dying gave command concerning his bones," a command reverently obeyed. We hear the worst side in the proud reply, "We be Abraham's seed and were never in bondage."

But through the Hebrew race the idea has stamped itself more permanently than it has through Roman Law, because of its constant use in religious metaphor. In the prophets, especially, metaphors from family life constantly occur; and so the two ideas of Family and Religion become intermingled, each greatly increasing the strength of the other. Hebraism handed on these metaphors to Christianity, and thus the idea of the Family tie has become part of the permanent ideas of every people, by being incorporated in the worship and creed of the one eternal religion. Nor has it died out in other respects; common kindred still lies at the base of every nationality; blood is still thicker than water; though, as I have already said, the tie is not now perhaps so strong as our second force—the idea of the State.

Mere growth of numbers inevitably weakens the family bond. On the other hand it strengthens to some extent the idea of the State, especially in that form in which we first find it—the City State. Strictly speaking, the *City* State hardly arises in Israel; in Greek History it is *the* factor; while Roman History is simply the history of a city that became an Empire.

The power of those ancient city states is difficult for us, who somewhat stupidly always connect power with mere magnitude, to realize. The Greek cities, on both sides the Hellespont, and for many years Rome also, would have been hardly more than villages in modern Lancashire. You will remember Aristotle argues that the city-state must be small, and he gives a reason which seems, to our modern notions, absurd. The city, he says, must not be so large that the *ecclesia*—and the *ecclesia* was practically all free adult males—cannot all meet in the Agora, and be addressed by one orator. If the city is over large, says Aristotle, the herald would have to be a Stentor. This seems to us absurd; to Aristotle it was a truth almost obvious. But this smallness—as *we* should account it—intensified, rather than diminished their amazing power. When the need came, the power this ideal had was marvelously shown, especially in war. It is difficult to realize that the great host—great, however much you allow for Oriental exaggeration and Oriental inability to count—that the great host of Xerxes was repelled by the citizen-soldiers of a few petty little villages, as we should say. Yet I need not say how they did it, for no one is so ignorant as not to know of Thermopylæ. And as regards Athens at any rate, that is the least part of the tale. Athens as it was in the days of Pericles belongs not to Greek but to *world* history, for it has left its mark that will abide to all time. It was a short period, doubtless; but during that short period in Learning, in Art, in Architecture, in Oratory, and in general capacity, that little city-state attained a height

which never has been equalled and probably never will be.

Then turn to Rome, dull and uninteresting in comparison with Athens; yet its power is equally marvelous. Its origin we do not quite know, but its steady, continuous, almost unchecked, growth we do know. It is one of the marvels of history how that city grew year by year till it conquered, absorbed, governed, and long before the time of Constantine was supreme over the whole of Western civilization.

And it is perhaps still more marvelous that, after the Republic had become an Empire so strong was the very name of what had once been a mere city-state, that in spite of the transfer of the seat of Government from the Tiber to the Bosphorus, in spite of the devastation of the soil of Italy by Barbarian host after Barbarian host, in spite of the nominal holders of the Imperial office sinking into such puppets as Augustulus; in spite of the fact that all real civil power passed into the hands of Franks or Teutons and that even they could hardly hold their own against the far stronger power of the Papacy—yet the Imperial power remained in theory, and there was nominally a Roman Emperor until 1806 when Napoleon abolished, with much more besides, the empty title.

I need not waste time in showing the permanency of Religion as a force in History; no one disputes it. But I notice one or two aspects. First, its originating power; by which I mean that by religion, new states spring up. All along history we find this happening. Take, for instance, Islam. A religious doctrine was preached in the seventh century after Christ among the Arab tribes, and forthwith those populations till then feeble and disunited became a mighty state, and in the course of a century had founded cities, overthrown empires, and established a great federation of states covering a considerable section of the globe, and united amongst themselves by the bond of a common religion.

Take Holland. What created that nation, living in a land only kept habitable by an incessant contest with the ocean and possessing no natural wealth in minerals or the like, yet capable of producing heroes like William the Silent and our own William III; capable of creating and developing a commerce that rivaled and once even exceeded our own; capable also of founding and for long retaining colonies wealthy and important? Solely Religion.

Or take America. Professor Seeley has pointed out that the numbers of the emigrants in the Stuart period varied exactly with the rigour of the enforcement of ecclesiastical discipline. When the Anglican Church was weak there was no need for the Puritan to go. America, in a word, came into being because of the desire for religious liberty.

And secondly, I notice the power of adaptation to changing conditions which Religion shows. The family tie grows weaker not only as numbers increase, but also because the Philosopher and the Historian explain away the mythical ancestral traditions on which it rests. But religion is as flexible and as adaptable as it is vitalizing, because it can change the mode by which it expresses itself. Not perhaps always its ritual, that is very slow to change; but its literature, its didactic form changes as the nation grows intellectually. It is so in every nation. All early religious literature is poetry, the ballad or the song. In Greece we have Homer—the Iliad. In Israel the earliest records are the fragments of the Book of the Wars of Jehovah and the Book of Jasher preserved in the Pentateuch. So the old Norse legends, which Carlyle loved and Matthew Arnold too, are half history, half religion. Hiawatha is simply the Indian legends and nature-myths which Longfellow collected; whether or not they were handed down in ballad form, or were mere folk-lore, I do not know; at any rate the Bard was the religious teacher.

But he did not continue so. As men grow mentally we find a parallel development and the Bard gives place both in Israel and in Greece, to men who felt all the burden and the weight of the problems of this unintelligible world, though they expressed the doubts and anxieties within them in somewhat different form; in Judæa in Apocalypse or Dialogue; in Greece in Dramas where the justice of the course of this world is defiantly questioned.

Aeschylus, Sophocles, and Euripides are somewhat earlier than Job, Ecclesiastes, and certainly than Daniel (if Daniel be placed in Maccabean times) but the difference in time is slight, and the likeness in the expression of religious thought is both close and striking.

Both in Greece and Israel, popular religion began to be questioned much about the same period, and with the same consequences; namely, that the Bard gave place to the Philosopher.

But it was suitable that it should be so, and it can be shown that all along the line of history, religion has shown the same self-adaptive power. It is because of this that the religious idea never dies, or can die from history; it has the invariable accompaniment of life,—self-development. When we come to the Middle Ages, we find the threads of the three ideas of the Family, the State, and Religion, entwined in what is one of the most interesting of historic studies—the Mediæval Empire and the Mediæval Church. These two, for centuries existing side by side form a unique study in history.

At the beginning of the fourth century, Constantine changed the seat of Empire from Rome to that new city on the Bosphorus which he built and called after his own name, doing thereby one of the most pregnant deeds in history, though it may be questioned if Constantine in the least realized the importance of what he was doing. For the effect of the change is not so much that the importance of the Eternal City was, for the time being, diminished, but that by the creation of another Capital,

while the glamor and glory of the former still remained, the way was prepared for that division of the Empire into East and West, which became a decisive fact on Christmas day, A. D. 800.

On that memorable day, Professor Bryce tells us, after the reading of the Gospel, Pope Leo III arose, advanced to where Charles knelt by the high altar, and, in the sight of all, placed on his brow the diadem of the Cæsars; then bent in obeisance before him, while the Church rang with the shout, *Karolo Augusto a Deo Coronato magno et pacifico imperatori, vita et victoria.* With that shout Mediæval History—at least as far as Europe is concerned—began; and, far more than merely that, from that memorable year we see the great idea of the Middle Ages at work; we see the two powers—the Church and the Empire—the Spiritual Realm and the Secular Realm—the "two swords," as men then understood Christ's words, governing in concert the nations of Europe, always nominally in alliance and sometimes really so; but more often in antagonism, either open or concealed.

For centuries the Papacy and the Empire ruled side by side; and in time men argued that because it was so, therefore it must be so; the Mediæval philosophy explained why, as Professor Bryce has so lucidly told us in his Holy Roman Empire, a book of which it is really, not conventionally, true to say that it is indispensable to the student of history; and of that mediæval theory the most thorough-going Protestant must surely say that it was magnificent. It was an attempt to place Church and State in true relationship one to the other. It was a genuine effort to realize both the Johannine city, by whose light nations should walk; and also the *Civitas Dei* of S. Augustine. The magnificent ideal did indeed break down and now is utterly lost, but while it lasted it was magnificent. While the idea was dominant—that is from about the time of Hildebrand (Gregory VII) to Boniface

VIII—or roughly, from the eleventh century to nearly the fourteenth—you have a period when the number of great men, great contests, great movements, great ideas makes any choice amongst them almost embarrassing. It is the age of Hildebrand, of Anselm, of Abelard, of S. Thomas of Canterbury, and of Innocent III.

It is the age of S. Bernard, S. Dominic, and S. Francis. It is the age of the Crusades, of the Venetian power, and of the Latin Kingdom in Palestine. It is the age of Duke William; of Henry II; of Edward I; of Frederic Barbarosa; and of S. Louis of France. It was the age of the Schoolmen, and the age when most of our noblest Cathedrals were built. It was the age of Chaucer, and of Dante; the age of Earl Simon and the beginning of the English Parliament.

Of course there was a darker side. Priests were superstitious; a Norman Baron was often an awful brute; and a mediæval castle must have been indescribably filthy; but it was an age of great ideas, and therefore —for that is the way of Providence—of great men to carry them into action. Its very failures are noble, the Crusades for instance. It is easy to belittle them—to say that the very idea of the sanctity of the soil of Palestine was mere superstition; and that many of those who took the cross took it from anything but religious motives. Granting both these statements, nevertheless the Crusading ideal compares favorably with the ideals of our English wars of the Eighteenth Century; to fight for the Holy Sepulchre is at least a more honourable ideal than to fight for markets in India or for a monopoly of the slave trade. If the Norman Barons were not all saints neither were Clive and Warren Hastings. When the worst has been said, the Crusades widened men's minds; their horizon was enlarged; Western Christianity and Western Civilization found they could learn something both from the Greek and also from the Mohammedan.

Chivalry was created; the Knight returned (when he did return) a Gentleman, consecrated by a new vow. Often he built a Lady Chapel for the Cathedral of the Diocese, or in some way he adorned the Church of his parish. Though the Mediæval Church had its faults, its corruptions, and its superstitions; yet it was dominated by a great idea, and the record of its achievements stirs the imagination.

Yet it fell, and about the fourteenth century, both Church and Empire declined, and with terrible rapidity. After Albert I in 1298 to Maximillan, every Emperor had a rival; "none," says Professor Bryce, "are worth remembering."

In 1305, the Papacy entered on the "Babylonish Captivity;" when that was over, the Schism began which the three great Councils hardly settled; and then followed Popes Borgia, Julius, and Leo X,—men amongst the worst the world has ever seen.

In England during the same period, the Wars of the Roses were fought by men whose one claim on our gratitude is that Shakespeare has taught from them undying lessons. In France, one heroine appeared whom the English burnt; until the fifteenth century was some half way through its course, the annals of the whole of Western Europe are a dreary record of turbulence, insurrections, famines, wretchedness, and misery.

Then came great changes; some of them so startling and unexpected that we are practically in a new world. In 1453, Constantinople fell, and few events are more pregnant than that fall, the account of which fired even the cold-blooded Gibbon.

The Turk became a factor in European politics. The terrible Mohammedan power (not in those days "the sick man") had now to be reckoned with in European politics. A power that was feared, as well it might be, for no one of the Kingdoms of Europe could stand alone

against the Turk; and so low had Europe fallen morally that even the Papacy could coquette with him.

The Empire alone saved both the Church and Europe. What would have happened if in 1571, Don John had *lost* the battle of Lepanto, we cannot tell. Even as it was, more than half the Mediterranean remained a Turkish lake.

When Constantinople fell, and even before its fall, scholars fled carrying with them the light of a new learning to cities that welcomed it with an unbounded enthusiasm, and the Renaissance period began.

At the same date, speaking roughly, Caxton's press was set up; and soon printed books began to pour over Europe. Art and Science had a rebirth. Greek literature, both classical and theological, was studied with intense enthusiasm; men read Plato as well as Cicero, and "Greece rose from the dead with the New Testament in her hand." Before long Erasmus published the text of the New Testament, which sold with amazing rapidity; in Cambridge Colet lectured in English—an unheard of innovation!—on S. Paul's epistles; in 1515 More published the Utopia; and in 1517 Luther nailed his theses on the doors of Wittenburg Church. The egg which Erasmus had laid was hatched—with consequences.

Contemporary with this widening of the intellectual horizon, the very framework of the world itself widened, how much men could not tell; the heated brains of bold adventurers were filled with the imagination of more and more lands to discover. In 1492 Columbus sailed, and Plato's fable land was found to be a reality; in 1497 Vasco da Gama rounded the Cape of Good Hope.

In years not longer than the lifetime of one man, the whole aspect of the world was completely altered and soon changes began to show themselves. It is sad to say so, but, morally, the effect at first was wholly bad. The Renaissance brought mental but not moral light; the men of the sixteenth century were very clever, they were

neither mean nor despicable, but they were heartless, cruel, sometimes wholly without conscience, and appallingly intolerant. John Knox desired that the Catholics should be exterminated; Calvin would not go quite so far; the Cardinal of Lorraine was an unshrinking advocate of assassination. And such as were the leaders, so also were their followers. Catherine de Medici told Queen Elizabeth that if Catholics were treated in England as Protestants had been in France on S. Bartholomew's day, there would be no objection. Murder, in those days was not a "regrettable incident" but simply a weapon of political warfare. And the women of the period were even worse than the men—clever, but worse. Mary Tudor, Mary Queen of Scots, Queen Elizabeth, Margaret, King Philip's sister, whom he made Governor of the Netherlands, and who managed better than any man—were all able women, but they lied, they intrigued, they hated, they murdered.

In an environment so wholly changed we must expect to find the old ideas of Family, State, and Religion, change also. They changed indeed, but they still held sway, as they always will. The family tie remained, as it still remains, though weakened as I have said. We see, for instance, its power, and for a time at any rate, its permanence in the theological truce of Augsburg (1555) when the maxim *cujus regio, ejus religio* was accepted. Logically that concordat seems absurd; why should a man's creed be determined by his being born on this side of a river or chain of hills, rather than on that? Yet as a matter of fact, creeds *are* so determined.

The Religious Peace of Augsburg was the one peace that attained to any real success in that unhappy time of unceasing strife. Dr. Lindsay says that could it have been made permanent, the wild anarchy, the bitter religious antagonisms of the Thirty Years War would never have occurred. So strong is the family bond.

Take another illustration—the case of Poland. When that shameless and iniquitous partition was made, doubtless the powers of Europe thought the amalgamation of the Poles with the peoples of their own Kingdoms was only a matter of a few years more or less. They have been finding out their mistake ever since; the Poles have never forgotten their nationality; the family tie is not forgotten even yet.

Turning to both the State and Religion, we find the change is great indeed. We find the power of the Empire has gone although nominally it remains. After Maximilian, no Emperor took the trouble to be crowned, nor was it worth while when power was gone, and Kings paid no other deference than the observance of polite formalities. But its want was felt; the loss of an ideal is always felt; and the European kingdoms created a sort of substitute in the doctrine of the Balance of Power—a curious idea, which in the eighteenth century was not without effect. But the State idea saw other changes. Before the sixteenth century, Church and State, Papacy and Empire, had jointly ruled; then monarchy was theological. Afterwards, the Renaissance raised the idea of the State, and the Lutheran revolt weakened the Church, consequently Monarchies became National. Later, the Counter Reformation pushed religion to the front again; then came Peter the Great, and Frederic William the first, who introduced Military Monarchy, and declared that Government must be uncontrolled. And so there began what Lord Acton calls, "that tremendous power supported by millions of bayonets—which is the greatest danger that remains to be encountered by the Anglo Saxon race."

The Papacy also remained, but greatly different, now that almost every nation of Teutonic blood had revolted, and only the Latin races remained under its obedience.

Yet, again Religion showed its marvelous power both of rebirth and of adaption to changed environment. In place of the one Church organization, Nation-

Churches arose; they are here still. They quickly claimed independent authority; soon we hear of Anglicanism; we very nearly heard of Gallicanism in the days of the Grand Monarch; we may hear of it again.

But in truth—though it seems absurd to say nowadays, when yesterday's newspaper is accounted "Ancient History"—we are far too near the changes—far greater than those of any period in the Christian era—of the sixteenth century. We are not at the end—we are nowhere near the end—nor can we tell what the end will be, of the Renaissance and of the revolt from Rome. To some extent we can see the course events are taking. We see how the Lutheran movement was largely checked by the Counter-Reformation. We see Calvinism under the name of Puritanism becoming dominant for a time in Scotland and in England, and in the State as well as in the Church. And that meant the rise of Democracy—the power of the opinion of the whole of the people; an idea not contained in Lutheranism which always relied on Rulers. When King James said to those whom the Commons sent to him as a deputation, "Set stools for the Ambassadors," the insight of the British Solomon was true; for they were the representatives of a power destined to become stronger than the sceptres of monarchs; the power, that is, of the people, with the idea of individual liberty underlying it. To sum up briefly; the changes of the seventeenth and eighteenth centuries are mainly—in the State, the power of the people; in Religion, Individualism; the assertion of the claim of each man's own conscience. Both these ideas grew steadily through the centuries after the Reformation and both of them are growing still.

Coleridge, it is said, once asked Charles Lamb, "Charles, did you ever hear me preach?" "I never heard you do anything else," was the reply stuttered out by that immortal humorist; I also will preach, it shall not be for long.

One of the uses of the study of history is that it trains us to take large views.

"Have big maps," said Lord Salisbury. I agree; adding, "read histories covering a long period." We see, when we look on the past as the man on the hill side looks back on the landscape, that events—*pregnant* events, to quote a phrase from Sir John Seeley—are few, and it takes long years for their effects to be fully worked out. Hence the record of a short period only may be worse than useless, unless well written; it may even mislead. Deeds done in decisive years had their causes in periods, perhaps in centuries, long preceding them.

For instance: I have preferred to speak of the Teutonic revolt from Rome rather than of the Reformation; not from theological reasons, but simply because it is impossible to assign any exact date for that movement.

Luther nailed the theses on Wittenburg Church in 1517, but the movement against the Papal Court had begun even before the days of Wycliffe. So again, the war between Charles and the English Parliament in one sense began in August, 1642; but the long contest between the Puritan spirit and Church authority had begun before Elizabeth's reign. Neither Rome nor the Stuarts in the least understood the magnitude of the issues they were confronting; no age, I fear, ever does. Every age as it comes seems unable to discern the signs of the times; only the student of history gets help because he alone it is who sees the direction which *ideas* are taking, and can compare those of his own age with those in preceding times.

In this sense, history repeats itself; similar ideas recur; and may be expected to produce similar fruits. The lesson is not always easy to learn. The immense change in environment must always be taken into account; to do this is no easy matter. We may ask, for instance, Is liberty safe in the present day? It would be a foolish answer to say, Yes, simply because a modern

M. P. is in no danger of being arrested by King Edward VII, as the five were by King Charles I.

Again, History teaches us to distinguish between the permanent and the transitory. This, stated baldly, seems almost a needless lesson; we can always distinguish that, people say. On the contrary, there is nothing harder than to distinguish between permanent ideas and that visible framework which in a particular age they may take, but which is always transitory.

For instance, when the monasteries were destroyed by the much-married monarch of pious memory, no doubt many a monk despaired of religion; when General Monk brought back the merry monarch, not of pious memory, when John Milton had to hide his head, and the regicides were exiled or fled; then no doubt many a Puritan thought the light of liberty was put out.

Not so in either case, and in both cases the student of history would have been helped to discern that despair was needless, that no abiding ideas were gone, and that though the environment was altered, the underlying idea remained.

Again, History teaches progress—but I must explain the word. *Spiral* progress, not progress in a straight line—a progress therefore quite compatible with periods, even long continued periods, of deep depression. In history, the word Evolution, misleads. No doubt in the Divine mind there is one idea—"One far off Divine event to which the whole creation moves"—but that idea is both too vast and too far off for any finite mind to grasp. What we can see, I think, is a change in the condition of things; both an elevation and a growth of the environment of humanity. On the whole, we see an elevation of general morality; of education, courage, and self restraint and by these things—to quote Lord Acton —"History aids us to see that the action of Christ who is risen on mankind whom He redeemed, fails not, but increases; that the wisdom of divine rule appears not in

the perfection but in the improvement of the world."

But all this is quite compatible with reappearances of terrible individual depravity; we have no lesson from history teaching that such cannot recur. Only they will work in a different scene; and that means a great deal. I can conceive another woman as bad as Catherine de Medici. She could not even plan, still less carry out, another S. Bartholomew. And one thing more. Study History, for History carries you, like no other study except the best poetry can, where we see, even if as in a glass darkly, events *sub specie aeternitatis.*

Behind the theatre of life, the strutting of the actors on this temporary stage—behind the changes, the transits, and the turmoil there is another world—a world-soul to use the Platonic phrase, which shows the true meaning. Behind the stirring incidents—behind the changing scenes—behind the passions, the crimes, the intrigues, the ambitions, the miseries, and the sins—behind the seemingly tangled web of folly, of falseness, and of wrong, formative ideas from earliest ages worked; they work now, and will work.

History is the governance of God made visible; the ideas which are His thoughts are behind; His hand holds every thread; He attunes to one vast harmony all events; each age its own lesson tells; the rolling ages have their meaning, they mean intensely and they mean good—"to find their meaning is my meat and drink."

THE HEART OF SIN.

By Rev. W. E. Henry, Twin Falls, Idaho.

There is decided diversity of opinion as to what constitutes the very heart of what the Christian world calls sin. Some say it is sensuality. Others insist that it is finiteness or imperfection. Still others hold that it is inordinate desire or concupiscence. Thorough-going evolutionists stoutly maintain that it is but the heritage we have received from our brute fore-fathers. But perhaps a great majority of Christians in general, and of preachers and theological teachers in particular, would agree to call the essence of sin selfishness.

It must be admitted, however, that there are some very serious objections to this view, and it is the purpose of this article to call attention to these objections and to venture to present what seems to be a better view.

Love of Self Not Sinful per se.

The classic statement of our duty towards our fellowmen as first presented in the ancient Jewish law and later confirmed by our Lord is, "Thou shalt love thy neighbor as thyself." It is exceedingly difficult to understand how this can be fairly interpreted as falling short of an explicit recognition of one's right and duty to love himself. If language can mean anything, self-love is here certainly made the standard of the love we should exercise toward others. To leave out of the statement that thought is to empty it of its meaning to a marked degree. It is to take away altogether its startling character, and reduce it to a mere common-place remark utterly out of place in its context. In stating the first commandment Jesus set forth the standard, the measure, of the love required towards God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." It is to be a love that arises from, and holds fast in its proper place in life, every part of

our being. The fact that a standard is here presented is uniformly recognized and insisted upon. And when we pass to the second commandment, where in form of words the standard of the love required is just as plainly stated, shall we fail to recognize it as such? Is it possible to believe that Jesus did not mean, when He used those words "as thyself," to set forth what should be the measure of our love toward others? or that in seeming to set such a standard He used words that must be emptied of all content? If it is wrong for one to love one's self at all, as some say, then does this statement strike out of the old Jewish law and the Christian system all love to one's neighbor? If we may not love ourselves at all, then to love our neighbors as ourselves is not to love our neighbors at all.

The Lord never spoke such foolishness. Some of us have failed sufficiently to weigh His words. He clearly recognized one's right and duty to love one's self. God is to have the first place, then self and others are to be on an equality. Not self above others, nor yet others above self, but an equality. Did the Christ hate Himself? Had He no love for Himself? With Him the Father's will was always first, however great the cost, but who will dare to say that He had no regard, no love, for Himself? Being Himself a man, and understanding perfectly the nature and requirements of the human soul, He recognized and stated the inherent demand of man's being that he possess and exercise a right love towards himself.

Selfishness Not a Basal Term.

Müller, in his great monograph on "The Christian Doctrine of Sin," admits the contention above that the Scriptures justify the love of self. According to his view there are three stages in the development of self-love: (1) self-preservation, not at first moral in character; obtaining the moral quality it may sink down into (2) selfishness, or rise into (3) moral self-love. Evidently, then, selfishness to his mind was the perversion of a

thing altogether right in itself. That is, selfishness, if we may break it up into its component parts, is perverted self-love, and the essentially evil thing in it is not self-love, but the perversion of this right thing.

Dr. Strong defines selfishness as "that choice of self as the supreme end which constitutes the antithesis of supreme love to God."[1] More concretely he says: "Instead of making God the centre of his life, surrendering himself unconditionally to God and possessing himself only in subordination to God's will, the sinner makes self the centre of his life, sets himself directly against God, and constitutes his own interest the supreme motive and his own will the supreme rule."[2] And it is not true that, unless we are to regard self-love as something essentially wrong *per se*, this definition, this statement, involves the same truth made somewhat more evident by Müller, viz., that the term selfishness needs still further analysis, and that, when analyzed, the pernicious element in it is not self-love, but the perversion of self-love, the abuse of something altogether right in itself?

But this is not all. This definition and statement of Dr. Strong require still closer scrutiny. How can a man make such a "choice of self as the supreme end" as will constitute that choice "the antithesis of supreme love to God"? How can one constitute "his own interest the supreme motive" of life and fail at the same time to make "God the centre of his life, surrendering himself unconditionally to God and possessing himself only in subordination to God's will"? Does not the "choice of self as the supreme end," the constituting of "his own interest the supreme motive" of life, require that one should love God supremely and surrender unconditionally to His will, if the choice be intelligently made? Is, then, the fundamental thing in sin simply ignorance? Can a man do the best he knows and yet be so heinously

1. Systematic Theology, Fifth Edition, p. 292.
2. Ib., p. 295.

wicked? Evidently if we would think accurately there is very real need of a more basal term for that which lies at the heart of sin and makes it exceeding sinful.

The Preacher's Predicament.

A well known preacher said some time ago that since leaving the seminary the tail-gate of his theological apple-cart had fallen out and he had been spilling his theological apples all along the way. If he meant what he said, he has been exceedingly unfortunate. Our theology, while not, of course, necessarily *the truth,* is nevertheless our orderly conception of the truth, and the man who is *losing* his theology must be losing his grip on the truth. On the other hand the man who is *changing* his theology *may* be getting a firmer grip on the truth. It is the firm conviction of the writer that many preachers would get a firmer hold on the truth, and consequently be able to do more efficient work, if they were to change their theology at the point under consideration.

If we follow the masters who have taught us theology, many of us will say to our congregations to-day, as we present the awful fact of sin, that the sinner is exceedingly sinful because he has put himself first in God's stead, because he has constituted "his own interest the supreme motive and his own will the supreme rule" of life; and to-morrow we will declare with all the eloquence we can command that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8), that every man for his own sake, even if all other considerations are left aside, should choose Christ. Verily, we need not be surprised if some folks are mean enough to say we are inconsistent, and many more content themselves with thinking it. To the man of ordinary mind this must look very much like appealing to men to do to-day the very thing we condemned them for doing yesterday.

The theological instructor may easily obscure the inconsistency for himself and for his classes as they pass along through his well-wrought system of divinity. Days and weeks pass between the study of sin and the presentation of the reasons which should lead men to accept Christ as drawn from the better estate into which the life in Christ brings them, if the last are ever presented in any adequate way. But the preacher may not always have the relief which this lapse of time brings. He is not engaged in teaching a system of theology, he is using a system of theology in winning men to Christ. He must bring every reasonable appeal to bear upon his auditors to flee from sin, and these appeals must follow each other in quick succession if his efforts are not to lose much in effectiveness.

Nearly every appeal to the unsaved is based either on the fearful consequences of sin here and hereafter or on the blessedness of the life which is "hid with Christ in God." These fearful consequences and this blessedness may be thought of as pertaining to the individual alone or as reaching out through the individual to others also. The preacher who regards sin as essentially selfishness experiences no embarrassment in making the appeal based on the consequences of sin. But when, as must often happen in evangelistic work, a burning presentation of the vileness of sin in its very essence must be followed immediately by an appeal which brings into view the infinite value to the individual of the saved life, then it is that he must labor at a disadvantage. He may never have determined precisely where the difficulty lay, but nearly every preacher has had the feeling at such times that something was wrong somewhere, and may have blamed himself for a failure that was due entirely to the form of his theology.

It is admitted, of course, that the ordinary preacher is not nearly so learned as the expert theologian, and unquestionably learning counts for much. But perhaps it

will not be entirely unpardonable if we timidly suggest that it is very hard to see how even a trained theologian could preach a sermon to-night presenting selfishness as the essence of sin and follow it to-morrow night with another in which he would appeal to men to flee to Christ because that is best for them personally, and yet either appear to be or actually be consistent. Has it not become a Christian axiom that, if a man chooses that which is best for himself, intelligently makes "his own interests the supreme motive" of his life, he will choose Christ? Then how can the preacher present as the very essence of sin that which he declares should lead to the choice of the Christ and eternal life, and feel at ease or exert the power he ought?

A Better Way.

This difficulty is entirely removed when we rest in the plain statements of the Scriptures. John defines sin as lawlessness: "And sin is lawlessness" (1 Jno. 3:4, R.V.). With this agrees the root meaning of the various Greek and Hebrew words expressing sin. The basal meaning of the Greek word ἁμαρτία is "a failure to hit the mark;" "as a warrior who throws his spear and fails to strike his adversary; or as a traveler who misses his way."[1] This word is used in the New Testament at least 174 times, and other forms derived from the same root swell the number to at least 226. Similarly παράπτωμα (used 23 times) means "a fall beside or near something;" παράβασις (used 7 times) and παραβαίνω (4 times), a going beside or over. In the Hebrew, חטא signifies to miss the mark; פשע a breaking with or falling away from any one; עון a bending or making crooked. In short, the biblical conception is that a mark has been set, law has been established. Sin, whether in man or any other being, is a missing of the mark, a failure to observe that law. That is, sin is lawlessness.

1. Vincent, Word Studies in the New Testament, Vol. I., p. 18.

Now note how remarkably John's definition of sin and the fundamental meaning of these words used to express sin fit into the thought of the present day. The world has already become widely acquainted with two leading conceptions of law, and a third is coming more and more into view. One of the first two has come down from the earliest times; the second is of comparatively recent origin. No one of the three is in any sense really contradictory to the others, but the second marks a step far in advance of the first, and the third evidently reaches that which is ultimate. First, we have law as legislative enactment. Some superior (it may have been a man, it may have been a god, it may have been God) declared that such a thing should be or should not be done. The declaration of his will came to be designated as "law," a legislative enactment which was to be obeyed. Such was the conception of law throughout most of the world's history. The second conception of the term is largely a development of the nineteenth century, and is the rich gift of science to the world. The multitudinous things of the material realm were reduced to certain elements. These elements were found to exercise choice in their combinations, and to be steadfast in their likes and dislikes. All forces were found to be constant and orderly in their activities. It gradually broke upon the mind of man that the way a thing acted was determined by the nature of the thing. Consequently man's age-long conception of law had to be enlarged, and to-day we no longer think of it as legislative enactment simply, but also as "an order of facts determined by their nature." In other words, the fundamental thing in the mind, when we think of law, is no longer the will of a superior, but the nature of things.

But there is a third conception of law that is rising into view. It can hardly be said to be fully before the world, but it is coming, and it is ultimate in its nature. As the first and transitory enlargement of the conception

of law arose from the scientific study of material things, so the second and ultimate enlargement is arising from the scientific study of spiritual things. If the law of material things was forever established by the nature given those things at creation, must not law for man be regarded as forever established in the same way? Are not all of God's legislative enactments with respect to men summed up in this: "Live in harmony with the nature given to you at creation"? And if the nature of a material thing determines what that thing shall or shall not do, and the nature of man determines what man should or should not do, can we stop short of the conviction that the nature of God determines all that God has done, does, or shall do? Are we not, indeed, beginning to say that law is "an order of facts determined by" the nature of God? Evidently we must take this final step, and when it is taken we will have reached that which is all-inclusive and final.

Nor is the second conception of law mentioned above, which may be characterized as the modern scientific conception, as far apart from the old Hebrew conception as at the first glance it may seem. The Hebrews thought of law, it is true, as legislative enactment, but the source of the legislation was not man, but God. Their laws were God's decrees. And what does an "order of facts determined by their nature" mean, except that every object acts in harmony with the nature which it received at its creation, when God in the very act of its creation decreed what it should be? Bring out in the Hebrew conception of law the thought which it certainly involves, viz., that the legislative enactments of God for man are in harmony with the nature given man in the act of his creation, and the ancient Hebrew conception at once becomes identical with the modern scientific conception. Or bring to the surface the thought which is really involved in it—though science dare not lay emphasis upon it—viz., that God gave to each object of scientific investigation its na-

ture when He created it, and the modern scientific conception of law becomes identical with the ancient Hebrew.

We hold fast to the biblical thought, therefore, and maintain that sin is lawlessness, the doing of things that violate the fundamental laws of the nature given us at man's creation. That is, sin is *abnormality*. It is a crime not only against God and one's fellowmen, but also against one's own self. In the highest, deepest, widest, most awful sense sin moves towards suicide and homicide and deicide. It is destructive only, and destructive only of that which is good.

Such a conception of the essence of sin is basal. It cannot be further analyzed. It is also founded upon that which is ultimate. It finds the law of which sin is a violation in the nature which the Creator gave man, and that is final so far as man is concerned. And as God cannot be thought of as acting contrary to His own nature in any thing that He does, His nature was the ultimate factor in determining man's nature. Consequently, whatever is an abuse of man's God-given nature is at the same time a violation of God's nature. Moreover, when we conceive the essence of sin as abnormality, we have done more than simply reach a basal conception which seems to be both in harmony with the Scriptures and founded upon that which is ultimate. We have also relieved the preacher of his predicament. This conception of the essence of sin can be preached at all times without embarrassment. Sin can be painted in the darkest colors possible to the human mind and speech, and the most earnest possible appeal to men to save themselves because of the blessedness of the saved life made immediately after, and neither the preacher nor his auditors be conscious of any inconsistency. And, further, the presentation of sin as abnormality can certainly be made with power. Sin can be shown to be indeed exceedingly sinful and unworthy, the crime that embraces in its vast depths of blackness all other crimes. The saved life can be shown in harmony

with present-day thinking to be illuminated by a light that shines more and more unto the perfect day. And the brightness of this growing day will appeal mightily to men falling ever deeper into the deadening gloom and chill of that darkness. Surely it may be urged that whatever thus promises to liberate and empower the heralds of the cross is worthy of wide and most careful consideration.

RECENT COMMENTARIES ON GENESIS.

By Professor John R. Sampey, D.D., LL.D.

It is the writer's purpose to give an estimate of the commentaries on Genesis issued in the first decade of the twentieth century. The list is not exhaustive; but it is hoped that no important recent commentary has been overlooked.

Among the early Protestant commentaries on Genesis, that of Calvin still commands respect for learning and exegetical insight. Of commentaries issued in the nineteenth century, some of the most valuable are the following: Tuch, 1838, second edition by Merx and Arnold, 1871; Kalisch, 1858; Knobel, second edition, 1860; Murphy, 1863. A transition to the modern critical view of Genesis is made by Dillmann, 1875, last German edition, 1892, translated by Stevenson, 1897; Delitzsch, Neuer Commentar, 1887; Spurrell, Notes on the Hebrew Text of Genesis, 1887; Strack, 1894; Holzinger, in Kurzer Hand-Commentar zum Alten Testament, 1898. Appearing since 1900: Bennett, in the New-Century Bible, about 1902; Driver, in Westminster Commentaries, 1903, seventh edition, 1909; Gunkel, Hand-Kommentar zum Alten Testament, third edition, 1910; Welton and Goodspeed, in American Commentary, 1909; Mitchell, in Bible for Home and School, 1909; Skinner, in International Critical Commentary, 1910.

Of books other than commentaries which treat of the critical questions connected with Genesis, the following are among the most important: Hupfeld, Die Quellen der Genesis, 1853; Graf, Die geschichtlichen Bücher des Alten Testaments, 1866; Wellhausen, Die Composition des Hexateuchs und der hist. Bücher des Alten Testaments, 1889; Kuenen, The Hexateuch, 1886; Driver, Introduction to the Literature of the Old Testament, eighth edition, 1898; W. H. Green, The Unity of Genesis, 1895;

Carpenter and Harford-Battersby, The Oxford Hexateuch, 1900; Orr, The Problem of the Old Testament, 1906.

The veteran defender of the evangelical interpretation of the Old Testament, Franz Delitzsch, wrote in the Preface to the last edition of his Commentary on Genesis: "I am not a believer in the 'Religion of the times of Darwin.' I am a believer in two orders of things and not merely in one, which the miraculous would drill holes in. I believe in the Easter announcement, and I accept its deductions." Delitzsch accepted the general results of the critical analysis as these were brought to light all along through his long term of service as a university professor, towards the close of his life acceding to the modern view that the priestly document was later than the prophetic in the Hexateuch. While freely granting the right of criticism to analyze the Pentateuch into its original documents, he asserted his faith in the inspiration of the extant whole. "It is true," he writes, "that the present destructive proceedings in the department of Old Testament criticism, which demand the construction of a new edifice, are quite fitted to confuse consciences and to entangle a weak faith in all kinds of temptation. If, however, we keep fast hold in this labyrinth of the one truth, *Christus vere resurrexit,* we have in our hands Ariadne's thread to lead us out of it."

August Dillmann was perhaps the most learned commentator on the Old Testament in the latter half of the nineteenth century. He, too, accepted the analysis of the Hexateuch into four main documents, his A, B and C corresponding to the more common notation P, E and J. He took issue with the Graf-Wellhausen school as to the date of the priestly document and in Genesis rejected the theory that the two prophetic narratives J and E were first fused into a single roll prior to incorporation of the P material. In general, Dillmann found no place for a multitude of redactors.

Spurrell, in his Notes on the Text of Genesis, has provided the student of Hebrew with an excellent grammatical and exegetical apparatus. The author belongs to the school of Driver.

Holzinger gives the closest attention to questions of literary analysis, a field in which he is quite at home. He also inserts many references to the standard Hebrew grammars and lexicons, for the guidance of the student. Questions of textual criticism receive proper emphasis, the testimony of ancient versions of Genesis being adduced wherever pertinent. The finer poetic and literary beauties of the stories in Genesis do not appeal to Holzinger as they do to Gunkel. As to the historicity of the patriarchal narratives, Holzinger's conclusion is avowedly negative.

Bennett's little volume in the New-Century Bible is notable as the first commentary on Genesis by an English scholar in which the modern critical view is applied in the exposition of the text. Naturally the apologetic note is heard occasionally in the midst of the critical discussions, for the New-Century Bible is intended for the general reader and not for the critical scholar. There is the fullest recognition of the ethical and religious value of the early stories. As an attempt to win a hearing for the critical view of the composition of Genesis from readers naturally averse to such a theory, it would be difficult to speak in extravagant terms of Professor Bennett's little book. If the advocates of the partition hypothesis had always been thus considerate of the cherished convictions of the Christian reader, no doubt the critical view of the Old Testament would have been more generally accepted. Dr. Bennett never speaks of "manufactured history," "myths," "fables," and "pulverizing criticism." He knows his public, and he approaches it in the most conciliatory way possible. Moreover, he holds substantially conservative and evangelical views of Christ and His salvation; and he leads the reader along the way by which

he has himself come in relating the modern critical view of the Old Testament to Christ and the gospel message. The section on "The Interpretation of Genesis" (Introduction, pp. 47-51) illustrates the author's skill in teaching the modern criticism to an evangelical public.

Perhaps no man has done more than Canon Driver to influence the thinking of the English-speaking peoples in the department of Old Testament study. He is recognized as a master of Hebrew grammar and an exegete of unusual ability. Hence a commentary on Genesis from his pen could not fail to win a wide reading. Scarcely a year passes without a new edition of his Introduction to the Literature of the Old Testament and of his Book of Genesis. One thinks of him as the Dillmann of England; and judging from his references to the great German scholar, we feel confident that he would be pleased with the comparison. He combines with the keenest critical analysis and the most thorough-going historical criticism a firm faith in the great doctrines of Christianity. He does not fear that the progress of critical research will rob us of the ethical and spiritual inheritance which has been mediated to us through the Bible.

Professor Driver's views as to the questions of the harmony of Genesis and Science, the historicity of the primeval and the patriarchal stories, the chronology of Genesis, etc., may seem distressingly negative, to one who has been taught to believe in the absolute inerrancy of every statement in the Old Testament. The following summary of the results of Doctor Driver's investigations may be interesting: "We have found that in the first eleven chapters there is little or nothing that can be called historical, in our sense of the word; there may be here and there dim recollections of historical occurrences; but the concurrent testimony of geology and astronomy, anthropology, archæology, and comparative philology, is proof that the account given in these chapters of the creation of heaven and earth, the appearance of living things

upon the earth, the origin of man, the beginnings of civilization, the destruction of mankind and of all terrestrial animals (except those preserved in the ark) by a flood, the rise of separate nations, and the formation of different languages, is no historically true record of these events as they actually happened. And with regard to the histories contained in chs. xii.-l., we have found that, while there is no sufficient reason for doubting the existence, and *general* historical character of the biographies, of the patriarchs, nevertheless much uncertainty must be allowed to attach to *details* of the narrative; we have no guarantee that we possess verbally exact reports of the events narrated; and there are reasons for supposing that the figures and characters of the patriarchs are in different respects *idealized*. And, let it be observed, not one of the conclusions reached in the preceding pages is arrived at upon arbitrary or *à priori* grounds; not one of them depends upon any denial, or even doubt, of the supernatural or of the miraculous; they are, one and all, *forced upon us* by the facts; they follow directly from a simple consideration of the facts of physical science and human nature, brought to our knowledge by the various sciences concerned, from a comparison of these facts with the Biblical statements, and from an application of the ordinary canons of historical criticism." (Introduction, p. lxi.)

Professor Driver discusses at length the scientific difficulties confronting the modern interpreter of Genesis, and in general holds that the physical sciences can by no means be brought into agreement with the statements in Genesis; he affirms, however, that "the man of science who gives due weight to the religious instincts of his nature will be ready to recognize the *religious* truthfulness, —as distinct from the *scientific* truthfulness,—of these narratives of Genesis." Doctor Driver insists that the Book of Genesis loses practically nothing of its religious value through an acceptance of the modern critical view

of its composition and of the legendary character of its narratives: "If, now, upon the basis of the considerations advanced in the preceding pages, we proceed to the question which after all is of the most immediate interest not only to the theologian in the technical sense of the word, but also to the man of general religious sympathies, we shall find that the religious value of the narratives of Genesis, while it must be placed upon a different basis from that on which it has hitherto been commonly considered to rest, remains in itself *essentially unchanged*. It is true, we often *cannot get behind the narratives*,—in Chaps. i.-xi., as we have seen, the narratives cannot be historical, in our sense of the word, at all; and in Chaps. xii.-l., there are at least many points at which we cannot feel assured that the details are historical; we are obliged consequently to *take them as we find them*, and read them accordingly. And then we shall find that the narratives of Genesis teach us still the same lessons which they taught our forefathers." (Introduction, p. lxviii.)

Gunkel's Genesis is the most extensive and interesting of the recent commentaries on the first book in the Bible. The style of the book is admirable, taking rank with the best work of Adolf Harnack, to whom the commentary is dedicated.

In the elaborate Introduction, six general topics are discussed: (1) Genesis is a collection of legends; (2) Kinds of legends in Genesis; (3) Artistic form of the legends of Genesis; (4) History of the handing down of the legends of Genesis in oral tradition; (5) Jahvist, Elohist, Jehovist; (6) Priest Codex and the final redactions.

Gunkel insists that one must not confuse legend with falsehood; it is a species of poesy in which ancient traditions are handed down in popular narration. He thinks it beside the mark to argue that the patriarchal stories cannot be legends, since Jesus and the Apostles regarded them as true history. He contends that in this respect they shared the opinions of their times, and hence ought

not to be expected to settle in advance questions concerning the literary history of the Old Testament. Among the marks of legend in Genesis, Gunkel names the fact that the narratives took their rise in oral tradition, and treat of personal and private life rather than national and public affairs; moreover for the primeval history the writer of the stories could neither claim to be an eye-witness nor to have received the narrative from such witnesses. The plainest mark of the legend, according to Gunkel, is that they not seldom relate things which to us are incredible. He contrasts the marvels of Genesis with the historic narrative in II. Samuel, and calls attention to the poetic tone of the Genesis stories.

Gunkel's analysis of the so-called legends of Genesis into their different kinds is very minute, and the reader's attention is held throughout the discussion. He finds in Genesis no pure myths, though traces of the mythical have been brought into the narrative from the myths of the ancient Babylonians. Gunkel prefers to speak of the primeval stories as legends rather than myths.

Gunkel has perhaps done more than any other recent scholar of the advanced school to resolve the J and E narratives into short stories of various times and places. One might almost call his theory a return to the fragmentary hypothesis. His imagination revels in the task of describing the origin of the individual short story and its history until it got incorporated into our present Book of Genesis. One cannot but wonder at the author's ability to follow the fortunes of these separate narratives, and but for the charm of the style would certainly declare that the arguments brought forward at various points are not convincing. It does not often fall to the lot of man to write an entertaining commentary: Gunkel has produced one that is fascinating.

Professor Daniel M. Welton, of McMaster University, Toronto, was at work on his Commentary on Genesis, when he was smitten down by his last illness. At his re-

quest, Professor Calvin Goodspeed, of Baylor University, Waco, Texas, undertook the final revision of the comments, and prepared the Introduction. Both writers stand for the historicity of Genesis and for the substantial unity of the book. According to Doctor Goodspeed, "All the lines of evidence from the whole Bible as we have it, from the Pentateuch itself, from the other books of the O. T., from the attestations of archæological discovery, from the consistency of the legislation with the situation which is said to have called it forth, and from the testimony of our Lord and the N. T., converge upon Moses as the source of the Pentateuch, and its author in a broad but true sense." The difficulties and perplexities of the current Graf-Wellhausen theory of the Old Testament are pointed out, and the present tendency of the more radical critics to assume a larger and larger number of documents and redactors is shown to threaten the disintegration of the whole fabric. Doctor Goodspeed thinks that "fuller recognition by more conservative scholars that the author of the Pentateuch doubtless used earlier records in the composition of Genesis, and that also a somewhat larger margin may be allowed for later glosses and explanatory notes," would remove a large part of the objection to the Mosaic authorship. Doctor Welton's notes everywhere defend the credibility of the narrative, though his chief interest lies in the explanation of the author's meaning, for the benefit of the general reader.

Doctor Mitchell's brief commentary, in "The Bible for Home and School," is intended for the general reader. The author's statement of the modern critical theory of the origin of the Pentateuch introduces us to his own view: "The Pentateuch was compiled from four separate works, written at different periods, the last three being united one after another with the oldest by a succession of editors. Three of these works were used in Genesis. The oldest is supposed to have been written

by a native of Judea as early as the reign of Jehoshaphat (878-843 B. C.); the second by an Ephraimite, or native of the kingdom of Israel, probably under Jeroboam II. (785-745 B. C.) These two were first united, but not until after 650 B. C., when both of them had been more or less revised and enlarged by later writers. Meanwhile, in the reign of Manasseh (686-640 B. C.), there had been produced another work, some form of Deuteronomy, which, on being made public in 621 B. C., became the program of Josiah's reformation. It was probably added to the previous compilation soon after the beginning of the Exile (586-538 B. C.). Finally a priestly writer, or school of writers, during and after the Exile, produced a fourth work, which Ezra seems to have brought with him from Babylon in 458 B. C., and, with the help of Nehemiah, persuaded the Jews to accept, either separately or as a part of the practically complete Pentateuch, in 444 B. C. This, in outline, is the more prevalent form of the so-called Documentary Hypothesis. Applied to Genesis, it means that the book is composed of parts taken from the first two and the last of the works mentioned, fitted together with more or less skill to make a continuous narrative covering the period from the beginning of history to the death of Joseph." Doctor Mitchell's mode of procedure is to "follow the composite text, taking each paragraph separately and using the modern theory of the origin of the book as a key to the difficulties that appear in the given passage." Naturally one in love with criticism calls frequent attention to its deliverances. However there is much comment that is informing to the reader on other subjects.

The most recent commentary on Genesis, and one of the most important, is Skinner's volume in the International Critical Commentary. Driver and Gunkel seem to have influenced Doctor Skinner most profoundly, though he has studied to good purpose most of the works of his predecessors. The author's general attitude to critical

questions is defined in the Preface: "On the more momentous question of the historical or legendary character of the book, or the relation of the one element to the other, opinion is likely to be divided for some time to come. Several competent Assyriologists appear to cherish the conviction that we are on the eve of fresh discoveries which will vindicate the accuracy of at least the patriarchal traditions in a way that will cause the utmost astonishment to some who pay too little heed to the findings of archæological experts. It is naturally difficult to estimate the worth of such an anticipation; and it is advisable to keep an open mind. Yet even here it is possible to adopt a position which will not be readily undermined. Whatever triumphs may be in store for the archæologist,—though he should prove that Noah and Abraham and Jacob and Joseph are all real historical personages,—he will hardly succeed in dispelling the atmosphere of mythical imagination, of legend, of poetic idealization, which are the life and soul of the narratives of Genesis. It will still be necessary, if we are to retain our faith in the inspiration of this part of Scripture, to recognize that the Divine Spirit has enshrined a part of His Revelation to men in such forms as these. It is only by a frank acceptance of this truth that the Book of Genesis can be made a means of religious edification to the educated mind of our age."

From Doctor Skinner's treatment of Genesis, the student can gather the views of most of the representative scholars who have written on the subject. He is familiar with the findings of critics, exegetes and archæologists. The views of Eerdmans, Orr, and other opponents of the current analysis are criticised, and an effort is made to buttress the prevalent critical theories. The author is particularly strong in theological discussion. While prepared for advanced students, much of the book is intelligible to the general reader. The work must take high rank as a product of broad and profound scholarship.

It is a significant fact that only one of the recent commentaries on Genesis supports the so-called traditional or conservative view. Christian students are more and more confronted with the necessity of examining and weighing the findings of literary and historical criticism. If all the new commentaries propagate the Graf-Wellhausen theory, the next generation of students and preachers will believe it and teach it. Will such a revolution in the Christian view of the Old Testament mark an advance, or a decline? If the supernatural is eliminated from the Old Testament, will the New Testament miracles of the Incarnation and the Resurrection still stand? Let us follow the truth, though the heavens fall; but we should *prove* all things, and hold fast only that which is good.*

* In the next issue an article will appear in which the author's views as to the composition of Genesis will be given.

THE REAL WORLD.

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It is a sense of its meaning which makes life real. What but so much impedimenta are the facts and their theory, which one endeavors in his pursuit of an education to master, if he have not found his bearings in the real world? Life is the soul's adventure into the world of reality, an adventure through grave perils toward the goal of the highest good.

"The mountains that enfold the vale
With walls of granite steep and high
Invite the fearless foot to scale
Their stairway to the sky.

"The restless, deep, dividing sea
That flows and foams from shore to shore
Calls to its sunburned chivalry
'Push out, set sail, explore!'

"And all the bars at which we fret,
That seem to prison and control,
Are but the doors of daring, set
Ajar before the soul."

Yesterday, when we were little children, the real world was a wonderful world of *things,* just commonplace, everyday things, which had for us still the spell of that Heaven which lies about us in our infancy. In those kindergarten days, simply to catalogue the names and note the uses of things, to collect and treasure things, to share or barter things, filled up the real world for us. Who has not vagrant memories of those first trips abroad into the great world? It was a world of houses and

barns, and dogs and cats, and green trees and yellow moons, a world of wagons and trains and peanuts and mud-pies—a helter-skelter, indiscriminate world of things, where people might figure, yet beyond the inner circle, only as so many dolls in a play world. Well, was childhood right, when it opened its eyes wide before the mystery of things and was satisfied?

The physical sciences lead us back to a new interest in things. They declare to us that the eyes of childhood were uncomprehending, that their seeing was the merest beholding of appearances—sight, but not insight; they tell us that behind the face of things, in the heart of things, lies a world of wonder unimagined. For behind the world of the untrained vision lies the world of the trained vision, a glorious world of material phenomena, a populous miscroscopic cosmos, an unbounded telescopic universe. Yet beyond that world of trained vision, and making it possible, lies the scientist's real world, the world of hypothesis, where insight is born. It is a world of law, minutely detailed, complex and constant.

This world of component phenomena behind the mask of things, revealed in the laboratory to the trained observer, was a world unknown to childhood. But the marvelous development of the physical sciences has torn the mask from the face of things, and bids us peer within. Childhood never dreamed that the world was half so complex or so wonderful. How vast it is! Edward Irving mentions a variety of spider-web so fine that a pound of it would reach round the earth; but he remarks incidentally that it would take 500,000 tons of it to reach the nearest fixed star! There are both the world's marvels in combination—the wonder that its reality is so vast, the greater wonder of its infinitely delicate texture. Sometime ago a writer in St. Nicholas illustrated the wideness of the "world" in this way:

"'Suppose,' said the orator, 'though 'tis a
thought stupendous,
Suppose a baby one year old with arms of the tre-
mendous
Length of ninety-three odd million miles,
Should, in a freak of fun,
Reach up and touch the sun!
That child would be
253
Years old,
I'm told,
Before it learned
Its hand was burned!' "

What a world it is! This age, which flatters itself as the age *par excellence* of Science, is somewhat wont to think that it knows the heart of reality. But *is* this world of Science the real world? Childhood was naive and simple, and its world was correspondingly so, and all fringed about with mystery. It had no theory of things, only the simple, discrete things themselves. Science is sophisticated, and here is the world of things co-ordinated. Which is the real world? Would the world of Science do for the soul of a little child what the naked world of things does? Could it?

Philosophy peers over the shoulder of Science into the face of things and proposes its four conundrums: "What? Whence? Whither? Why?" It would know, not things alone, but their cause, their trends, their end. It believes that there lies at the heart of things a deeper meaning than Science has discovered, that, after all, the meaning of things lies neither in the child's fancy nor in the scientist's hypothesis. So the philosopher sits in his arm-chair and endeavors to construct, behind the scientist's world of things, an ultimate world of reality—a world where, perchance, the streets are categories, the houses pure mental constructs, and the people either

sensations or pure ideas. What about your world of things, anyhow? Does not John Locke say that substances (in other words, things, the material of science)—substances are a combination of qualities plus an unknown somewhat? He avers that our knowledge is conversant only about ideas, and thus brings about a distrust of *things*. Bishop Berkeley wipes things clear off the slate, declaring that all objects are congeries of ideas, nothing more, and that the sensations we get are the effect of the operation of other minds. David Hume is entirely skeptical, declaring that what we call a mind is nothing other than a bundle of related perceptions. Thus he remarks, "when I enter into what I call myself, I stumble upon some particular perception * * * * *, and can never catch myself apart from such perception * * * * Where am I, or from what causes do I derive my existence * * * * *? I am confounded with all these questions." Awakened by Hume from his "dogmatic slumbers," Kant inquires critically concerning the process of knowledge, and at length declares that we know only phenomena, that so far as the *Ding an sich*—the Thing-in-itself—is concerned, we can in the nature of the case know nothing. Reid, the founder of the Scottish School, the school of Common Sense, declares that knowledge gives us immediately the reality that lies beyond experience, that when you put your foot on the ground what you stand upon is just ground, nothing else. The Scottish School returned from its "rescuing expedition" with a precious bundle of intuitions, everything the fathers were wont to base their faith upon, saved as reality. John Stewart Mill, however, persisted in skepticism concerning the substantiality of the material, and preferred to define matter—that stuff from which *things* originate—as "the permanent possibility of sensation." But why continue this running commentary? I have said that Philosophy propounds four questions: "What? Whence? Whither? Why?" We have had a glimpse of

the variety of her answers to the first question; we should hardly expect to reach greater unanimity in her answers to the other questions. The late William James has admirably summarized the heterogeneity of philosophical opinion in the following paragraph:

"For what a variety of opinions have objective evidence and absolute certitude been claimed! The world is rational through and through, its existence is an ultimate brute fact; there is a personal God, a personal God is inconceivable; there is an extra-mental physical world immediately known, the mind can know only its own ideas; a moral imperative exists, moral obligation is only the resultant of desires; a permanent spiritual principle is in every one, there are only shifting states of mind; there is an endless chain of causes, there is an absolute first cause; an eternal necessity, a freedom; a purpose, no purpose; a primal unity, a primal many; a universal continuity, an essential discontinuity; an infinity, no infinity. There is this, there is that; there is indeed nothing which some one has not thought absolutely true while his neighbor thought it absolutely false."

I suspect by this time you are mentally ejaculating, "Give us a rest!" That is just what the latest-born child of the philosophical household is impertinently crying out to its elders. Pragmatism is saying, "We asked for bread, and you gave us a stone; we'll just sweep the whole heap of them into the sea of oblivion." For "What is worth while?" cries Pragmatism. "Why, manifestly, just so much as you can use in your business, and no more; just so much as has a cash value, and no more." Is all this philosophy, then, but sheer waste? "O, by no means; not more than the 'growing pains' of childhood are sheer waste." Now we may not be Pragmatists; but we cannot help asking whether the philosophers' world, with its pale adumbrations of reality, its articulate, not to say reticulate, logic, is, after all, the real world. Could it ever do for the race what the world of the physical

scientist has done? Have not the physical sciences harnessed the clouds, tunneled the mountains, fed the nations, given us our magnificent material civilization, and even conserved for us, just by so much, the higher spiritual values?

In the thick of Philosophy's questions—I do not speak of answers—issues the affirmation of Religion that there is a yet deeper meaning in the heart of things than ever Philosophy's interrogations could unfold. Religion finds that it must not only ask the same questions as Philosophy, it must for practical ends answer them by faith, and upon the foundation of that faith rear life's superstructure. Nor is this postulate of a religious meaning of things the late-born child of human need, for from the far-off ages man has been constitutionally religious, and has surely won his way from the realization of things to the postulate of a Creator, from the sense of defeat to faith in a Helper, from the consciousness of sin to the rebuke of a righteous Omniscience, from the night of sorrow to the bosom of the God of all comfort. For the most real of all worlds is that world of experience where compulsion in events raises the issue of causation; where a shattered hope, as of some never-to-be-won good, brings a prayer for help; where a stained conscience compels the agonized cry for forgiveness; where a crushed heart raises a plea for comfort; where the whole synthesis of experience issues in a face lifted to the heavens and a heart crying out for the clew of things, the religious meaning of the world. Faith enters within the veil to find that Person who is at once the Power that creates, the Father who forgives, the Mother who comforts, and the Friend who helps.

"If I lay waste and wither up with doubt
The blessed fields where once my faith
Possessed itself serenely safe from death;
If I deny the things past finding out;

Or if I orphan my own soul of One
That seemed a father, and make void the place
Within me where he dwelt in power and grace,
What do I gain that am myself undone?''

Here they are, then, these four: the naive world of childhood, the matter-of-fact world of Science, the metaphysical world of Philosophy, and the mystical world of Religion. If I ask which is the real world, it may be insisted that we are not quite prepared to dispense with any of them. Very well, then, let us say that our world of concrete things tends to manifest itself as a scientifically ordered whole, that it implies metaphysical reality, and demands the religious explanation.

Will you go back with me now to that inchoate world of our childhood? It was *a ready-made world.* Language and law and religion were here when we got here; and we can recall the tussle we had in getting adjusted to them. Then, too, the roads were surveyed, the fences built, the fashions set, when we got here. For aught we knew, things had always been so; indeed we were quite sure of it. Had you told us of Adam or Abraham, we should probably have imagined them as traveling from Eden to Ur in Pullman cars, killing their game with Winchester repeating arms, and cooking it with gas; or, perhaps, as living in a modern city flat, and sending their little children—if there were any little children—to a model kindergarten. Founded upon the common mental and social conventions, life seemed solid enough!

But the hey-day of our childhood passed, and with it went our dear old ready-made world. First of all, and soon enough, we learned that it is the business of little folk to grow up, and that growing up carried with it the delectable privilege of laying aside knickerbockers and pinafores. Into what a world of change we were ushered! The fashions changed first—I believe that they changed first, I am sure that they changed most often;

then our ideals changed; we no longer wanted to be peanut salesmen or balloon vendors, janitors or plumbers or hackmen. The whirl of change gathered momentum; both ourselves and our surroundings changed; we grew up, and the style of dress, the types of architecture, the methods of transportation, the means of manufacture, the ways of farming, became something other than they were. The world put on a new dress, socially, industrially, politically; won a new conscience, lived a new life. The laws of the land changed, so that from over-protecting infant industries it seemed expedient to define corporations, to tax them, and to classify them into good and bad; the hypothesis of Science changed, at least once or twice, as when the ions put the atoms out of business, and who does not remember the scientific brain-storm which blew up in the wake of radium? Even Religion, in spite of its proverbial inertia, changed the pattern of its phylacteries and the stripe upon the borders of its garments.

To be sure, not all of us are aware that anything besides the seasons and the tenure of political office change; but, since the days of Heraclitus, every philosopher has known that everything is in movement. We fondly endeavor to imagine that some things may be excepted; just as the planter upon the shores of the Father of Waters trusts that the levee will keep the yellow flood back from his domains, only, at length, to see the devouring element creep up and up, and sweep out and out, till the last square inch of his holdings lies beneath the yellow tide! We do not like the nebular hypothesis for the very nebulousness of its starmist; nor do we like the dictum of the prophetic scientist who hypothesizes about a time when our more or less favored descendants shall migrate from the temperate zone, and this great belt of the world's richest life become the ice-bound desert of the North. We fondly have recourse to certain postulates of thought which, at any rate, we

say, did not grow up with the race, but always existed. For example, there is the Time concept and the Space concept. But the psychologists are now referring the origin of the Space concept to a close dependence upon physical structure, and the Time concept back to certain rythmical physical processes. This being true, neither of them is ultimate, but both have grown up in experience, as other conceptions have. What a stupendous notion is that generalization of continuous process with which Science today faces the world—a conception covering all phenomena and all time, yet only a terrifying thought for him in whom there has been born the religious conviction that in God "we live and move and have our being"—

> "That God which ever lives and loves;
> One God, one law, one element,
> And one far-off, divine event
> To which the whole creation moves."

But which is the real world, the static world of our childhood, or the dynamic world, *the world of process,* which maturity recognizes? Just as certainly as the life of the person moves forward from its budding-time in childhood, just so certainly does this world in which we dwell move forward; it is itself a becoming world, just as we are becoming personalities. Not only has our understanding of the material universe been a process, the movement of the universe itself has been a movement upward. Are you a modern Joshua, enamored of a static world? Well, just where in their course would you have the sun and moon stand still? At what stadium in its past development do you wish the world had stopped? Of course the individual must not be interrupted; you would not have the race doomed to perpetual babyhood—babyhood in wisdom, in skill, in achievement, in character. Do you wish the progress of the race in morals had ended

in the days of Abraham, when polygamy and concubinage were in good standing and full fellowship? Of course not! Perhaps you would have stopped the pendulum in the palmy days of the later Cæsars, when those Roman autocrats exercised a not too benevolent despotism over the known world, and democracy was unborn. Absurd! Well, perhaps, you would be satisfied if the turning and overturning had stopped in the good old times when slavery was in vogue; when the mass of men, white men, had not the remotest dream of personal freedom. But you object. You want the child to grow up, the marriage relation to be single and unsullied, the plain man to have his voice in government, the white man—and the black, too,—to be free!

Why not frankly admit that the world in which we live is a world of process, God's process? The physical world is being made over, the personal world is born anew with the rise of new appreciations, the moral world is being reconstructed by the development of a new conscience. This turning and overturning lies in the very nature of things; the nature of things is, we persistently believe, *teleological,* working toward definite, though perhaps distant, goals.

It is neither of commanding importance nor of consuming interest what aspects the total process bore ere humanity became a factor in it. The consuming interest lies in the determination of humanity's relation to the process, whether man is upon the plane of the lower orders—a mere effect, or whether he is also a creative cause. Experience yields the apparently indubitable answer that man is a free creative agent, not simply plastic stuff in the hands of environment, but rather creative of environment itself. This is the faith of manhood, not only that the world-process is teleological, but that man is himself a conscious and purposeful factor in making the world over. We are joyously aware that things will be other than they are, and better, just be-

cause we live and labor, that our effort enters into the sum total, which could not be what it shall be but for us. It is not so much that we have made the physical world over, though the extent of this transformation upon the continent of North America, for example, is most amazing and reveals not only the discovery and utilization of values, but their creation as well. It is not simply that we have been able to get a new interpretation of the world which has made it over, as the Copernican hypothesis did. It is chiefly that the thought and sweat and blood of men issue in the creation of new material and spiritual values, which are embodied and perpetuated in organization and technique, in human codes, institutions, and conventions. Thus we have made over the whole round of physical life; our food, our dress, our occupations, our wants, our comforts, our security, our opportunity are achievements of human creative energy.

In the inner realm of ethical and religious values this is even more marked. The martyr blood of moral missionaries has fertilized the soil from which all great reforms have sprung. There could be no hope of that day when the world shall have the vision of God, when it shall know no stain of sin and no lure of temptation—legalized and institutionalized as it is today in the licensed rum business and the "regulated" social evil—that time when the moral safety and purity of the little child shall be the prime concern of government—I say that there could be no hope of such a time, did we not know that there are men and women in the world today—vicarious souls—who will spend and be spent for these ends. The meanings of life lie in that made-over world to whose inbringing we may contribute if we catch the vision and have a heart for the task.

"The future works out great men's purposes;
The present is enough for common souls,
Who, never looking forward, are indeed

Mere clay, wherein the footprints of their age
Are petrified forever."

"Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been, things remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase, e'en now, the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright!"

Man *has* made the world over. From the days of primitive society and primitive religion, man has made the world over, until, upon the whole, it is a better, a purer, a safer, a saner world than ever it was. But the end is not yet, for God is making the world over, and not alone the vision of a better world, but the power to work it out, were born in the human breast of His Spirit. Man is making the world over, and I glory in it. But God is making the world over—this is the heart of our religious conviction—and we are humble before Him, and anxious to be in line with His purposes. In our weakness when baffled, in our uncertainty when perplexed, we build by faith upon His unchanging power. And we dare to be-

lieve that the real world is His world, the world yet to be born, the world at its goal.

From this antithesis of the world static and the world of process, let us now turn to another, the great philosophic antithesis between Matter and Spirit. In the days before Kant, the two great camps were definitely lined up, the sensationalists declaring that the ground of knowledge lay in sensations only, the rationalists averring with equal dogmatic insistence that ideas are the only reality. The common man is not interested in the debate. He is an inevitable dualist. Yet, owing to the very nature of his experience, though he recognizes the immediacy of the physical world in experience he locates his supreme values in the spiritual world. He recognizes, and that is the least any of us can do, that this physical world is such as not only to permit, but even to foster and promote the formation of character; and he fails to find a sufficient reason for the physical world apart from its relation to the spiritual.

In the course of this discussion we have passed somewhat indiscriminately to and fro, from spiritual to material and back, and we had the warrant for so doing in the fact that mind and physical organism are so related in experience as seemingly to play into each other. But we may now pass from that physical world of fact to the spiritual world of meanings. This spiritual world is a world of persons, and it is a world of meanings just because it is a world of persons. Personality is the great reality creative of all values. It is the realization of other persons and conscious adjustment to their rights which constitutes us moral persons. We are born with the endowment of individuality, but we achieve personality. We achieve it in intimate correspondence and interaction with other persons; and we recognize as the loftiest plane of personality the level where it becomes vicarious. In another's words, "Love and devotion are the tremendous facts of life. Wherever the person is,

they appear, as does gravitation where the particles of matter are * * * * * We find our joy in giving, as God does, * * * * * and he that loveth is in very fact 'of God,' and well on his way home."

Thank God that the world of spirit is a world of persons! It makes us feel at home. For only in a world of persons is there language, or interchange of soul, is there friendship or the reality of love, is there appreciation, gratitude, or trust. What a moral wilderness were this world without its human inhabitants! father, mother, brother, sister, teacher, friend, lover, God—all gone out of it! I should want to leave it, too, alone in its bewildering loneliness. The old definitions of personality were too individualistic, the new give due recognition to the social nature of the self, and show that the greatest sin in the world is the ignoring of other persons.

But the life of a person is equally defined by its power of surpassing itself, its ability to draw continually nearer an ever expanding ideal.

> "Man knows partly but conceives beside,
> Creeps ever on from fancies to the fact,
> And in this striving, this converting air
> Into a solid he may grasp and use,
> Finds progress, man's distinctive mark alone,
> Not God's and not the beast's; God is, they are,
> Man partly is and wholly hopes to be."

Let us, then, recognize that man is unconquerably futuristic, a believer that "the best is yet to be, the last of life for which the first was made." At the same time, to a much larger degree than we have thought, both man's present and his future are socially determined. The "social mind" is not a dream; it is the gravest reality. It expresses itself in conventions and institutions; it moulds personality from its inception; it imposes the limits of personal freedom; it provides the media of in-

tercourse and prescribes its rules. How many of us are brave enough to affront Madam Grundy? To be sure, she has not a monopoly of the social mind, though she often assumes that she is the whole thing. Not a small part of the pains of budding manhood and womanhood in the period of adolescence are due to the necessity of recognizing the prerogative of the social mind, the power and sway of conventions and institutions. The fact, then, that this world of persons is a social world means that "no man liveth unto himself," that he could not if he would. We are in no small degree the creatures of yesterday and the creators of tomorrow, but we are also creatures and creators of each other. Our interests are so bound up together that, even should we dare try it, we could not realize our own freedom, nor secure the future of our children, nor enter into the inheritance of the saints, without the help of others. Society develops personality as we know it, shapes the child's potential future, and makes worship the helpful reality that it is in common experience.

Now there are some people who, in such a world as this, dare take the purely egoistic view of life, dare get all they can of education, wealth, culture and refinement even, just to hoard or to spend upon themselves. There is no virtue in my personal recognition of the existence of a social mind, unless I bring my mind into harmony with social ends, the great ends for which humanity exists. Even the little private virtues which I so complacently cherish may otherwise turn out to be vices The truth is beginning to dawn upon us in this generation, thank God! that we must be socially saved or we shall be individually lost.

When I say that this world of persons is a social world, I must further say that it is a religious world. I do not mean to repeat as a shibboleth of optimism the couplet from Pippa Passes:

"God's in his heaven,
All's right with the world."

I mean merely that the world of reality of which we are a part is such as not only to permit but even to demand a religious interpretation. For I should say, with Tennyson:

"He that has lived for the lust of the minute and died, in the doing it, flesh without mind;
He that has nailed all flesh to the Cross till Self died out, in the love of his kind—
What is it all, if we all of us end but in being our own corpse-coffins at last,
Swallowed in Vastness, lost in Silence, drowned in the deeps of a meaningless Past?"

The cold agnosticism of Mathew Arnold, as in "Dover Beach" he interprets life's great movements as

"Confused alarms of struggle and flight,
Where ignorant armies clash by night,"

will not satisfy the human heart. The soul cries out for God: "Oh that I knew where I might find him! * * * * * Behold, I go forward, but he is not there; and backward, but I cannot perceive him * * * * * *But he knoweth the way that I take;* when he hath tried me, I shall come forth as gold." In spite of the invisibility of God, and in the face of the problem of evil, the soul goes on its quest for Him, and declares life empty of meaning without Him. And

"Sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries;

The sphere of the supernal powers
Impinges on this world of ours."

There are moods of the soul when we could almost join with Coleridge in asking

"What if all animated nature
Be but organic harps diversely framed,
That tremble into thought, as o'er them sweeps,
Plastic and vast, one intellectual breeze,
At once the soul of each and God of all?"

At any rate, the religious view is that this world is God's world, that He is working out His purposes with it, that He will have His way with it; and that the same God who holds our times in His hands, cares for us, loves us, suffers with us and for us. Here at length we have the view-point which gives us the real world in its unity. Take away God out of His world—the Christian God—and

"The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not one rack behind."

But, leave us faith in God, and we shall labor and wait until He shall rule whose right it is.

"Had we no hope
Indeed, beyond the zenith and the slope
Of yon gray blank of sky, we might be faint
To muse upon eternity's constraint
Round our aspirant soul. But since the scope
Must widen early, is it well to droop,
For a few days consumed in loss and taint?

O pusillanimous heart, be comforted,
And, like a cheerful traveler, take the road
Singing beside the hedge!''

The hope we cherish carries us stoutly forward toward that more real world, our world of consummations, which ever lies beyond us, and ever lures us on.

I have said that we can rest only in God; but we come to God through Jesus Christ. ''He is the supreme channel in history for the communication of God * * * * * Through Him was expressed the type toward which personal life should move, and in Him was exhibited the eternal patience, and sacrifice, and love of God. *He is the clew!''* In Him the becoming world and the world at its goal were one. And His world of spiritual values, of personal devotion, of moral unity, of communion with the Father, is the only world in which our souls can rest. Illumined by the Spirit of Jesus, we repeat the confession of our faith: ''Thou, O God, hast made us for Thyself, and our souls are restless till they rest in Thee!''

EXPOSITORY NOTES.

"Judge not according to appearance, but judge righteous judgment." (Jno. 7:24.) Popular judgment is often at fault because it is made "according to appearance," from the surface, by current and accepted standards. Jesus invites men to a deeper consideration. Actions are not right or wrong because men, even good men, nave judged and acted thus or thus. Moral order is simply the nature of things, and to live a moral life is to live according to the natural laws, that is according to the laws which God has fixed in and on this universe of things. Judged by accepted Jewish opinion, Jesus had undoubtedly broken the Sabbath. But the Jews judged wrongly because they put ceremonial above life, the keeping of a day above the welfare of a man. Nothing can be right that hinders or hampers the service we owe to men.

Closely akin to the above was the judgment of Jesus upon the Sabbath itself. In His day it was probably the most sacred of Jewish institutions. The sacrifices of the temple were doubled on this day, the instruction and worship of the synagogue was held on this day, only a short journey could be made on this day, even the rubbing of heads of grain, the carrying of a bed through the streets, or the healing of a sick man, were accounted violations of the sanctity of the day. The day had naturally become an intolerable burden instead of a blessing, and the strict constructionists were themselves compelled to break it. They did not hesitate to draw the domestic animal out of the ditch or lead it to water, nor did they hesitate to circumcise a child on the Sabbath if the eighth day, the legal day for circumcision, happened to fall on the Sabbath. They had become accustomed to these violations and therefore felt no sense of impropriety; but when Jesus did a vastly more important thing, cared for the life and

health of men, they were enraged. Then He gave us that great interpretation of the Sabbath which brushed away all the puerile casuistry of the schools and cut deep down to the heart of reality. "The Sabbath was made for man, and not man for the Sabbath." (Mk. 2:27.) Which is first in God's thought, which the more sacred, the institution or the man? The man always. The Sabbath and all else are for his sake, and it is properly kept when it serves him, best kept when it best serves him. It is not for Jews alone, not for good men alone, but for *man,* all men, good and bad. It is the Father's priceless blessing to the race. In our complex modern life no other principle of action can guide us out of the confusion due to the clash between Puritan and liberal, churchman and the commercialized exploitation of the day.

The same principle should be applied to the interpretation of all religious institutions. Why have a church, a Bible, ordinances, a ministry? They are all for the sake of man, to minister to his welfare. They have no sacredness or holiness in themselves, but are sacred just in the proportion in which they fulfill their function of ministering to the welfare of men. The Catholics ascribe to these institutions saving significance, the magical power of infusing grace. The Quakers abandoned them altogether as useless and even harmful to spiritual life. Is there a middle ground? Evangelical Protestants have affirmed that there is; while denying that these institutions possess any magical efficacy they have stoutly maintained the thesis that they have spiritual value. It is a difficult position to maintain, and there is constant wavering toward Catholic ecclesiasticism on the one hand and bare ceremonialism or Quaker abandonment on the other. The principle of interpretation which Jesus applied to the Sabbath is perhaps the only safe and fruitful principle to apply here. They are not useless else it would surely be the will of God to abandon them as Geo. Fox

did; they have no magical power else this view would not be so overwhelmingly condemned by its fruits in Christian history. They were made for man, and evangelical Christians must find the way to make them of service to man in accordance with the will of God and the intellectual and spiritual nature of man.

"Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumbling block, and unto Gentiles foolishness." (1 Cor. 1:22f.) The appeal for the accommodation of the gospel by the elimination of the cross is not new. On the contrary it is as old as Christianity itself. Paul was conscious that his message was not acceptable, was in fact very offensive, to all classes of his hearers. He could have recommended himself and perhaps his message by omitting the cross and holding forth Jesus as revealer and teacher. Paul's gospel of redemption through the cross was particularly unpalatable at Corinth and yet he declares, "I determined not to know anything among you, save Jesus Christ, and him crucified." Was Paul unwise? No. Then as now the cross was the rock of offense, but also the source of power. In every age of Christian power and aggressiveness the cross, not the crucifix, has been prominent. Christianity possesses an unrivaled view of God and the universe, a matchless system of ethics. It would probably live and eventually overcome all other religions for these reasons alone. But its most distinctive characteristic, the one thing which has always given it supreme regenerating power in the individual and in society, is its crucified Redeemer. Liberal Christianity has popularity and ethics and culture; evangelical Christianity has transforming power. It was the message of the cross that gave Paul his power, it is the cross that lends power to the preacher to-day, and it is probable that the message of the cross, truly believed and sincerely

preached, will continue to be the supreme power in Christian history to the end. It is certain that men will continue to call it foolishness.

"Where two or three are gathered together in my name, there am I in the midst of them." (Mt. 18:20.) This passage is often referred to or quoted as a promise that Christ would be present even in so small a praying company as two or three. It is not important perhaps, but it does give some sense of reality to the fact to observe that Jesus does not make the statement in the form of a promise but as the statement of a fact. Where two or three are praying together He *is* in their midst. The verb is in the present tense, though it refers to all the prayer-circles of all the succeeding ages. It is the continuous present of the divine presence—"there *am* I."

THE HOLY SPIRIT IN THE OLD TESTAMENT.

The expression, Spirit, or Spirit of God, or Holy Spirit, is found in the great majority of the books of the Bible. In the Old Testament the Hebrew word uniformly employed for the spirit as referring to God's Spirit is רוח *ruah,* meaning breath, wind, or breeze. The verb form of the word is ריח or רחח, used only in the Hiphil, and meaning to breathe, to blow. A kindred verb is רוח, meaning to breathe, have breathing room, to be spacious, etc. The word always used in the New Testament for the Spirit is the Greek neuter noun πνεῦμα *pneuma,* with or without the article, and for Holy Spirit, πνεῦμα ἅγιον, *pneuma hagion,* or τὸ πνεῦμα τὸ ἅγιον, *to pneuma to hagion.* In the New Testament we find also the expressions "the Spirit of God," "the Spirit of the Lord," "the Spirit of the Father," "the Spirit of Jesus," " of Christ." The word for spirit in the Greek is from the verb πνέω

to breathe, to blow. The corresponding word in the Latin is *spiritus,* meaning spirit.

We consider here only the teachings as to the Spirit in the Old Testament.

1. At the outset we note the significance of the term itself. From the primary meaning of the word, which is wind, as referring to nature, arises the idea of breath in man, and thence the breath, wind, or Spirit of God. We have no way of tracing exactly how the minds of the Biblical writers connected the earlier literal meaning of the word with the divine Spirit. Nearly all shades of meaning from the lowest to the highest appear in the Old Testament, and it is not difficult to conceive how the original narrower meaning was gradually expanded into the larger and wider. The following are some of the shades of Old Testament usage: From the notion of wind or breath, *ruah* came to signify (1) the principle of life itself. Spirit in this sense indicated the degree of vitality; "My spirit is consumed, my days are extinct" (Job 17:1; also Jgs. 15:19; Isa. 30:12). (2) Human feelings of various kinds, as anger (Jgs. 8:3; Prov. 29:11); desire (Isa. 26:9, courage (Jos. 2:11). (3) Intelligence (Ex. 28:3; Isa. 29:24). (4) General disposition (Ps. 34:18; 51:17; Prov. 14:29; 16:18; 29:23).

No doubt the Biblical writers thought of man as made in the image of God (Gen. 1:27-28); and it was thus easy for them to think of God as being like man. It is remarkable that their anthropomorphism did not go further. They preserve, however, a highly spiritual conception of God as compared with that of surrounding nations. But as the human breath was an invisible part of man, and as it represented his vitality, his life and energy, it was easy to transfer the conception to God in the effort to represent His energetic and transitive action upon man and nature. The Spirit of God, therefore, as based upon the idea of the *ruah,* or breath of man, originally stood for the energy or power of God (Isa. 31:3, cf. A. B. Da-

vidson's Theology of the Old Testament, pp. 117-118), as contrasted with the weakness of the flesh.

2. We consider next the Spirit of God in relation to God Himself in the Old Testament. Here there are several points to be noted. The first is that there is no indication of a belief that the Spirit of God was a material particle or emanation from God. The point of view of Biblical writers is nearly always practical rather than speculative. They did not philosophize about the divine nature. Nevertheless they retained a very clear distinction between spirit and flesh, or other material forms. Again we observe in the Old Testament both an identification of God and the Spirit of God, and also a clear distinction between them. The identification is seen in Ps. 139:7, where the omnipresence of the Spirit is declared, and in Isa. 63:10; Jer. 31:33; Ezk. 36:27. In a great number of passages, however, God and the Spirit of God are not thought of as identical, as in Gen. 1:2; 6:3; Neh. 9:20; Ps. 51:11; 104:29-30. Of course this does not mean that God and the Spirit of God were two distinct Beings in the thought of the writers, but only that the Spirit had functions of His own in distinction from God. The Spirit was God in action, particularly when the action was specific, with a view to accomplishing some particular end or purpose of God. The Spirit came upon individuals for special purposes. The Spirit was thus God imminent in man and in the world. As the angel of the Lord, or angel of the Covenant, in certain passages represents both Jehovah Himself and one sent by Jehovah, so in like manner the Spirit of Jehovah was both Jehovah within or upon man and at the same time one sent by Jehovah to man.

Do the Old Testament teachings indicate that in the view of the writers the Spirit of Jehovah was a distinct person in the divine nature?

The passage in Gen. 1:26 is scarcely conclusive. The ideal and importance of personality were but slowly de-

veloped in Israelitish thought. Not until some of the later prophets did it receive great emphasis, and even then scarcely in the fully developed form. The statement in Gen. 1:26 may be taken as the plural of majesty, or as referring to the divine council, and on this account is not conclusive for the trinitarian view. Indeed, there are no Old Testament passages which compel us to understand the complete New Testament doctrine of the Trinity and the distinct personality of the Spirit in the New Testament sense. There are, however, numerous Old Testament passages which are in harmony with the trinitarian conception and prepare the way for it, such as Ps. 139:7; Isa. 63:10; 48:16; Hag. 2:5; Zec. 4:6. The Spirit is grieved, vexed, etc., and in other ways is conceived of personally. But as He is God in action, God exerting power, this was the natural way for the Old Testament writers to think of the Spirit.

The question has been raised as to how the Biblical writers were able to hold the conception of the Spirit of God without violence to their monotheism. A suggested reply is that the idea of the Spirit came gradually and indirectly from the conception of subordinate gods which prevailed among some of the surrounding nations. (I. F. Wood: *The Spirit of God in the Biblical Literature,* p. 30.) But the best Israelitish thought developed in opposition to, rather than in analogy with, polytheism. A more natural explanation would be that their simple anthropomorphism led them to conceive the Spirit of God as the breath of God parallel with the conception of man's breath as being part of man and yet going forth from him.

3. We consider next the Spirit of God in external nature. Gen. 1:2, "And the Spirit of God moved (was brooding or hovering) upon the face of the waters." The figure is that of a brooding or hovering bird (cf. Dt. 32:11). Here the Spirit brings order and beauty out of the primeval chaos and conducts the cosmic forces toward

the goal of an ordered universe. Again, in Ps. 104:28-30, God sends forth His Spirit and visible things are called into being: "Thou sendest forth thy Spirit, and they are created; and thou renewest the face of the ground." In Job 26:13, the beauty of the heavens is ascribed to the Spirit: "By thy Spirit the heavens are garnished." In Isa. 32:15, the wilderness becomes a fruitful field as the result of the outpouring of the Spirit. The Biblical writers scarcely took into their thinking the idea of second causes, certainly not in the modern scientific sense. They regarded the phenomena of nature as the result of God's direct action through His Spirit. At every point their conception of the Spirit saved them from pantheism on the one hand and polytheism on the other.

4. The Spirit of God in Man.

(1) In imparting natural powers, both physical and intellectual. In Gen. 2:7, God originates man's personal and intellectual life by breathing into his nostrils "the breath of life." In Nu. 16:22, God is the God of the spirits of all flesh. In Ex. 28:3 and 31:3 and 35:31, wisdom for all kinds of workmanship is declared to be the gift of God. So also physical life is due to the presence of the Spirit of God (Job 27:3); and Elihu declares (Job 33:4) that the Spirit of God made him. See also Ezk. 37:14 and 39:29. Thus man is regarded by the Old Testament writers in all the parts of his being—body, mind, and spirit—as the direct result of the action of the Spirit of God. In Gen. 6:3, the Spirit of God "strives" with or "rules" in, or is "humbled" in man in the antediluvian world. Here reference is not made to the Spirit's activity over and above, but within, the moral nature of man.

5. In imparting powers for service. The greater part of the Old Testament passages which refer to the Spirit of God deal with the subject from the point of view of the covenant relations between Jehovah and Israel. And the greater portion of these, in turn, have to do with gifts and powers conferred by the Spirit for service in

the ongoing of the Kingdom of God. We fail to grasp the full meaning of very many statements of the Old Testament unless we keep constantly in mind the fundamental assumption of all the Old Testament, viz., the covenant relations between God and Israel. (Cf. Gunkel: Die Wirkungen des Heiligen Geistes, Etc.) Extraordinary powers exhibited by Israelites, of whatever kind, were usually attributed to the Spirit. These are so numerous that our limits of space forbid an exhaustive presentation. The chief points we may notice.

(1) Powers conferred upon judges and warriors.

The children of Israel cried unto Jehovah and He raised up a saviour for them, Othniel, the son of Kenaz. "And the Spirit of Jehovah came upon him and he judged Israel" (Jgs. 3:10). So also Gideon, Jgs. 6:34, "The Spirit of Jehovah came upon (literally, clothed itself with) Gideon." In Jgs. 11:29, "The Spirit of Jehovah came upon Jephthah;" and in 13:25, "the Spirit of Jehovah began to move" Samson. In 14:6, "the Spirit of Jehovah came mightily upon him." In 1 Sam. 16:14 we read "the Spirit of Jehovah had departed from Saul and an evil spirit from Jehovah troubled him." In all this class of passages, the Spirit imparts special endowments of power without necessary reference to the moral character of the recipient. The end in view is not personal, merely to the agent, but concerns the theocratic Kingdom and implies the covenant between God and Israel. In some cases the Spirit exerts physical energy in a more direct way (2 K. 2:16; Ezk. 2:1; 3:12).

(2) Wisdom and skill bestowed for various purposes.

Bezaleel is filled with the Spirit of God in wisdom and in understanding to work in gold, and silver, and brass, etc., in the building of the tabernacle (Ex. 31:2-4; 35:31); and given to others in making Aaron's garments, Ex. 28:3. So also of one of the builders of Solomon's temple (1 K. 7:14; 2 Ch. 2:14). In these cases there seems to be a combination of the thought of

natural talents and skill to which is superadded a special endowment of the Spirit. Pharaoh refers to Joseph as one in whom the Spirit of God is, as fitting him for administration and government (Gen. 41:38). Joshua is qualified for leadership by the Spirit (Nu. 27:18). In this and in Dt. 34:9, Joshua is represented as possessing the Spirit through the laying on of the hands of Moses. This is an interesting Old Testament parallel to the bestowment of the Spirit by laying on of hands in the New Testament (Acts 8:17; 19:6). Daniel is represented as having wisdom to interpret dreams through the Spirit, and afterwards because of the Spirit he is exalted to a position of authority and power (Dan. 4:8; 5:11-14; 6:3). The Spirit qualifies Zerubbabel to rebuild the temple (Zec. 4:6). The Spirit was given to the people for instruction and strengthening during the wilderness wanderings (Neh. 9:20), and to the elders along with Moses (Nu. 11:17, 25). It thus appears how very widespread were the activities of the redemptive Spirit, or the Spirit in the covenant. All these forms of the Spirit's action bore in some way upon the national life of the people, and were directed in one way or another towards theocratic ends.

(3) The Spirit in Old Testament prophecy. The most distinctive and important manifestation of the Spirit's activity in the Old Testament was in the sphere of prophecy. In the earlier period the prophet was called seer (ראה) and later he was called prophet (נביא).

The word prophet (Greek προφήτης) means one who speaks for God. The prophets were very early differentiated from the masses of the people into a prophetic class or order, although Abraham himself was called a prophet, as was Moses and other leaders (Gen. 20:7; Dt. 18:15). The prophet was especially distinguished from others as the man who possessed the Spirit of God (Hos. 9:7). The prophets ordinarily began their messages with the phrase "thus saith Jehovah," or its equivalent. But

they ascribed their messages directly also to the Spirit of God (Ezk. 2:2; 8:3; 11:1, 24; 13:3). The case of Balaam presents some difficulties (Nu. 24:2). He does not seem to have been a genuine prophet, but rather a diviner, although it is declared that the Spirit of God came upon him. Balaam serves, however, to illustrate the Old Testament point of view. The chief interest was the national and theocratic or covenant ideal, not that of the individual. The Spirit was bestowed at times upon unworthy men for the achievement of these ends. Saul presents a similar example.

The prophet was God's messenger speaking God's message by the Spirit. His message was not his own. It came directly from God and at times overpowered the prophet with its urgency, as in the case of Jeremiah (1:4 ff.).

There are quite perceptible stages in the development of Old Testament prophecy. In the earlier period the prophet was sometimes moved not so much to intelligible speech as by a sort of enthusiasm or prophetic ecstasy. In the tenth chapter of First Samuel we have an example of this earlier form of prophecy, where a company with musical instruments prophesied together. To what extent this form of prophetic enthusiasm was attended by warnings and exhortations, if so attended at all, we do not know. There was more in it than in the excitement of the diviners and devotees of the surroundings nations. For the Spirit of Jehovah was its source.

In the later period we have prophecy in its highest forms in the Old Testament. The differences between earlier and later prophecy are probably due in part to the conditions. The early period required action, the later required teaching. The judges on whom the Spirit came were deliverers in a turbulent age. There was not need for, nor could the people have borne, the higher ethical and spiritual truths which came in later revelations through the prophets Isaiah, Jeremiah, and others. See

2 S. 23:2; Ezk. 2:2; 8:3; 11:24; 13:3; Mic. 3:8; Hos. 9:7.

A difficulty arises from statements such as the following: A lying spirit was sometimes present in the prophet (1 K. 22:21); Jehovah puts a spirit in the King of Assyria and turns him back to his destruction (Isa. 37:7); because of sin a lying prophet should serve the people (Mic. 2:11); in Micaiah's vision, Jehovah sends a spirit to entice Ahab through lying prophets (1 Ki. 22:19); an evil spirit from Jehovah comes upon Saul (1 Sam. 16:14; 18:10; 19:9). The following considerations may be of value in explaining these passages: Jehovah was the source of things generally in Old Testament thought. Its pronounced monotheism appears in this as in so many other ways. Besides this, Old Testament writers usually spoke phenomenally. Prophecy was a particular form of manifestation with certain outward marks and signs. Whatever presented these outward marks was called prophecy, whether the message conveyed was true or false. The standard of discrimination here was not the outward signs of the prophet, but the truth or right of the message as shown by the event. As to the evil spirit from Jehovah, it may be explained in either of two ways. First, it may have referred to the evil disposition of the man upon whom God's Spirit was acting, in which case he would resist the Spirit and his own spirit would be the evil spirit. Or the "evil spirit from Jehovah" may have referred, in the prophet's mind, to an actual spirit of evil which Jehovah sent or permitted to enter the man. The latter is the more probable explanation, in accordance with which the prophet would conceive that Jehovah's higher will was accomplished even through the action of the evil spirit upon man's spirit. Jehovah's judicial anger against transgression would, to the prophet's mind, justify the sending of an evil spirit by Jehovah.

6. The Holy Spirit imparting moral and spiritual character. The activity of the Spirit in the Old Testa-

ment is not limited to gifts for service. Moral and spiritual character is traced to the Spirit's operations as well. "The Holy Spirit" (Ps. 51:11), "His Holy Spirit" (Isa. 63:10), "Thy good Spirit" (Neh. 9:20), "Thy Spirit is good" (Ps. 143:10), are expressions pointing to the ethical quality of the Spirit's action. "Holy" is from the verb form (קדש) whose root meaning is doubtful, but which probably meant to be separated, from which it comes to mean to be exalted, and this led to the conception to be divine. And as Jehovah is morally good, the conception of "the holy (= divine) one" came to signify the holy one in the moral sense. Thence the word was applied to the Spirit of Jehovah. Jehovah gives His good Spirit for instruction (Neh. 9:20); the Spirit is called good because it teaches to do God's will (Ps. 143:10); the Spirit gives the fear of the Lord (Isa. 11; 2-5), judgment and righteousness (Isa. 32:15-17), devotion to the Lord (Isa. 44:3-5), hearty obedience and a new heart (Ezk. 36:26-27), penitence and prayer (Zec. 12:10). In Ps. 51:11, there is an intense sense of guilt and sin coupled with the prayer "take not thy Holy Spirit from me." Thus we see that the Old Testament in numerous ways recognizes the Holy Spirit as the source of inward moral purity, although the thought is not so developed as in the New Testament.

7. The Holy Spirit in the Messiah. In both the first and the second section of Isaiah there are distinct references to the Spirit in connection with the Messiah, although the Messiah is conceived as the ideal King, who springs from the root of David in some instances and in others as the suffering servant of Jehovah. This is not the place to discuss the Messianic import of the latter group of passages which has given rise to much difference of opinion. As in the case of the ideal Davidic King which, in the prophet's mind, passes from the lower to the higher and Messianic conception, so, under the form of the suffering servant, the "remnant" of Israel be-

comes the basis for an ideal which transcends in the Messianic sense the original nucleus of the conception derived from the historic events in the history of Israel. The prophet rises in the employment of both conceptions to the thought of the Messiah who is the "anointed" of Jehovah as endued especially with the power and wisdom of the Spirit. In Isa. 11:1-5, a glowing picture is given of the "shoot out of the stock of Jesse." The Spirit imparts "wisdom and understanding" and endows Him with manifold gifts through the exercise of which He shall bring in the Kingdom of righteousness and peace. In Isa. 42:1 ff., the "Servant" is in like manner endowed most richly with the gifts of the Spirit by virtue of which He shall bring forth "judgment to the Gentiles." In Isa. 61:1 ff., occur the notable words cited by Jesus in Lk. 4:18-19, beginning "the Spirit of the Lord is upon me," etc. In these passages the prophet describes elaborately and minutely the Messiah's endowment with a wide range of powers, all of which are traced to the action of God's Spirit.

8. Prophecies of the outpouring of the Spirit upon all. In the later history of Israel, when the sufferings of the exile pressed heavily, there arose a tendency to idealize a past age as the era of the special blessing of the Spirit, coupled with a very marked optimism as to a future outpouring of the Spirit. In Hag. 2:5, reference is made to the Mosaic period as the age of the Spirit, "when ye came out of Egypt and my Spirit abode upon you." In Isa. 44:3, the Spirit is to be poured out on Jacob and his seed; and in Isa. 59:21, a redeemer is to come to Zion under the covenant of Jehovah and the Spirit is to abide upon the people. The passage, however, which especially indicates the transition from Old Testament to New Testament times is that in Joel 2:28-32, which is cited by Peter in Acts 2:17-21. In this prophecy the bestowment of the Spirit is extended to all classes, is attended by marvelous signs, and is accom-

panied by the gift of salvation. Looking back from the later to the earlier period of Old Testament history, we observe a two-fold tendency of teaching in relation to the Spirit. The first is from the outward gift of the Spirit for various uses toward a deepening sense of inner need of the Spirit for moral purity, and consequent emphasis upon the ethical energy of the Spirit. The second tendency is toward a sense of the futility of the merely human and theocratic national organization in and of itself to achieve the ends of Jehovah, along with a sense of the need for the Spirit of God upon the people generally, and a prediction of the universal diffusion of the Spirit.

E. Y. Mullins.

BOOK REVIEWS

I. BIBLICAL LITERATURE.

The Story of the English Bible. By Preston B. Wells, A.M., Louisville Conference, M. E. Church, South. Pentecostal Publishing Co. Louisville, Ky., 1911. 204 pages. Net, $1.00.

Pastor Wells, of the Broadway Methodist Church, of Louisville, has done a good piece of work in giving this condensed story of the English Bible to the public. There is still a lamentable lack of information as to the origin and history of the various versions of the Bible. Few yet have a clear idea of the method of transmission. So every effort to help some new part of this uninformed public to a clearer and completer understanding of the fascinating story of the preservation and transmission of the Book of Books is to be welcomed. The author modestly says that he has made no effort to prepare a treatise for the scholar, or for the reader who has easy access to large libraries; he has had in view the average busy man and busy woman. But he deserves credit for putting in condensed and readable form the results of the research of many scholars in many lands. The book has been made more valuable for popular use by a skillful use of diagrams and tabular statements, and by a full index and bibliography.

GEO. B. EAGER.

A History of the Textual Criticism of the New Testament. By Marvin R. Vincent, D.D. The Macmillan Co., N. Y., 1909. $1.00 net.

Professor Vincent's scholarly work in this field is too well known to require commendation. In this little volume, one of "The New Testament Handbooks," edited by Shailer Mathews, he simply attempts to exhibit the development of the Textual Criticism of the New Testament in a form which will make it

available and intelligible to students who have not given special attention to the subject, and to stimulate inquiry and direct them to the sources for more detailed study. But he omits no important detail of the history, the method, or the materials of Textual Criticism. An informing and most interesting section of the book is devoted to the Codex Bezae and the special discussions of the last few years which have focused attention upon it—a section prepared for this volume by the valued friend and former pupil of the author, Rev. James Everett Frame, of Union Theological Seminary.

GEO. B. EAGER.

An Introduction to the Literature of the New Testament. By James Moffatt, B.D., D.D. Chas. Scribner's Sons. New York, 1911. Pages, 630. $2.50, net.

Dr. Moffatt's massive volume belongs to the "International Theological Library." It is the most ambitious book of its kind by an English or American writer. Zahn's "Introduction to the New Testament," in three volumes, is now accessible to English readers and is a good antidote to the idiosyncrasies of Dr. Moffatt. Dr. Moffatt's book is an introduction to the "Literature," it must not be overlooked. In the same series we have Gregory's "Canon and Text of the New Testament," where the matters usually found in introductions are treated with great ability, lucidity, and fairness. Dr. Moffatt has rather an historical interpretation of the New Testament Literature, after the fashion of his "Historical New Testament," minus the Scripture text and on a much more elaborate scale. One is astonished anew by the breadth of Dr. Moffatt's reading and the assiduity of his research. The present volume is a monument of scholarly work that reflects credit on the English speaking world. On the whole also, Dr. Moffatt gives the arguments for both sides of controverted points, with carefully selected references for further study. Too much can not be said in praise of the author's ability, boldness, and sincerity. But I do not think that the positions taken fairly represent either British, American, or German scholarly opinion. The book naturally reflects and expresses the

views of Dr. Moffatt, as it should, but the student who follows Dr. Moffatt's lead in this volume is out of touch with the robust judgment of modern scholarship. Harnack, the leading liberal theologian of Germany, is a reactionary beside Moffatt. The only genuine writings in the New Testament, according to Moffatt, are Paul's Epistles to Thessalonica, Galatia, Corinth, Colossae, Philemon, and Philippians. The rest of the books belong to the list of anonymous Christian literature. This is rather drastic, to say the least. It is this extreme radicalism that vitiates this work of Dr. Moffatt, and that has laid him open to the very severe arraignment by Dr. Ramsay for lack of perspicacity in the use of his sources. I think also that this defect will destroy the permanent value of the book. It represents an eddying whirlpool, not the main stream of criticism.

A. T. Robertson.

The First Christian Century. Notes on Dr. Moffatt's Introduction to the Literature of the New Testament. By Sir W. M. Ramsay. Hodder & Stoughton, New York and London. 1911. Pages, 195. 2s. 6d.

Dr. Ramsay has made a powerful refutation of Moffatt's scepticism as to the genuineness of the books of the New Testament. Whoever reads Moffatt's *Introduction to the New Testament* ought to read also this keen critique. Dr. Ramsay is thoroughly aroused and writes with passion and tremendous effect. He convicts Moffatt of a bias against the evidence for the early date and genuineness of various books at various points. It is well that this refutation was made. It will do good and ought to be read.

A. T. Robertson.

The Ideal of Jesus. By William Newton Clarke. Charles Scribner's Sons, New York. 1911. Pages, 329. $1.50, net.

The recent death of Dr. Clarke gives a tragic interest to the present volume. In a sense it is his last message. Certainly it is one worthy of Dr. Clarke. The author has caught the spirit of Jesus in the spiritual interpretation of the Kingdom of God. Those who have read "An Outline of Christian Theology" would

expect "The Ideal of Jesus" to be fresh, untechnical, modern in outlook, sympathetic with man's religious aspirations, hopeful for the triumph of the Gospel of Christ, loyal to Christ. All this is true, and there is the same charm of style that gives such an attractiveness to Dr. Clarke's volumes. Dr. Clarke is a moderate liberal in theology, but not a radical. He is not iconoclastic. He worships Jesus as Lord and Redeemer from sin. He preaches the gospel of righteousness, but a real gospel of grace. This book will win a hearing from many who have gone daft on "reforms" to the neglect of the spiritual content of the message of Christ. Dr. Clarke finds in the life of Christ the root of all moral and social progress.

A. T. Robertson.

The Christ of the Gospels. By Rev. W. W. Holdsworth, M.A., Tutor in N. T. Language, Handsworth College. Jennings & Graham, Cincinnati. 1911. Pages, 251.

Dr. Holdsworth has done a fine piece of work in the Fernley Lectures. He undertakes to show that the New Testament has rightly interpreted Jesus as the Christ. His book is thus a contribution to the "Jesus or Christ" controversy recently so live in England. Dr. Holdsworth has no sympathy with the effort to separate the human Jesus from the divine Christ. He fully recognizes the humanity of Jesus, but stoutly maintains that the Johannine Christ and the Synoptic Jesus meet in "the higher synthesis, Jesus Christ." The lectures are carefully done and show thorough comprehension of the problems involved, but they are presented in popular form and ought to do much good with those who need a word of cheer in the midst of modern confusion. A clear work like this is welcome and heartening.

A. T. Robertson.

The Oracles in the New Testament. By E. C. Selwyn, D.D., Honorary Canon of Peterborough Cathedral. Hodder & Stoughton. New York. 1911. Pages, 452. $2.50, net.

Dr. Selwyn has made a very careful study of the Septuagint and its use in the New Testament. He accents the fact that Jesus and the early Christians habitually and usually read and

quoted the Greek Old Testament and insists with Dr. H. M. Wiener that the Septuagint often represents an older text than the Massoretic Hebrew. He holds that Hort has by no means exhausted the passages quoted or alluded to in the Greek New Testament. Most assuredly Dr. Selwyn is at work in a fruitful field, and a fascinating one. The Septuagint is at last coming back to its own and will undoubtedly receive greater attention in the future. It is a little surprising that Dr. Selwyn did not notice the intimate relation between 2 Sam. 7, Ps. 89, and Matt. 16:18-20, since he quotes and uses Ps. 89 a good deal.

A. T. Robertson.

Commentary on the Book of Job. By George A. Barton, Ph.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. The Macmillan Company, New York. 1911. Pages, 321. 90c net.

Professor Barton is always scholarly and at the same time interesting. In his discussion of the authorship and the aim of the book there is enough to startle the average reader into attention. Thus he remarks on the first page, "It requires no very profound study of Job to convince one that the prologue and epilogue are not the work of the poet who wrote the bulk of the book, but that they belong to an old folk tale which he found already in circulation and which he selected to form the plot of his poem." The author brings forward six reasons for this position, and concludes that there once stood between the prologue and the epilogue "a description of Job's demeanor under suffering different from that which we now find there—a description which also portrayed the three friends in a different way." Doctor Barton dates the composition of Job about 400 B. C., and thinks the author may have been a contemporary of the prophet Malachi. The discussion of the integrity of the book is the most elaborate part of the Introduction. According to Origen, the Septuagint omits about one-sixth of the text of Job. Of these omissions, Doctor Barton thinks that some were made deliberately by the Septuagint translator; while others testify to interpolations in the Hebrew text, and assist the critical student in discovering the original text of the book. Our author argues

earnestly against the genuineness of the Elihu speeches in chapters 32-37. This section is further broken into two independent works by two interpolators, called A and B. Dr. Barton thus describes the two supposed interpolators: "They represent two different attitudes which the orthodox took toward the book. The one, B, adds his postscript to the discussion to scornfully condemn Job; the other, A, seeks by a more gracious handling of the theme to make the work contribute to what he regarded as the real solution of the problem of suffering. Probably the work circulated for a little in two copies, each of which contained one of these antidotes to the book's heresy. An early editor wove these two interpolations together, thereby mixing the two antidotes into one." Doctor Barton also supposes some confusion in chapters 24-27, some of the language originally belonging to the speeches of Bildad and Zophar being transferred to Job in order to make his position seem more orthodox.

Perhaps the most startling statement in the book is Dr. Barton's explanation of the purpose of the Almighty in permitting Satan to experiment on Job: "The object is clearly in order to reclaim Satan. In Isa. 40-55 the great doctrine is set forth that Israel suffered in order to bring the world to Jehovah; this writer represents Job as suffering in order that God may win back an angel who is on the downward road." If so, was not the attempt a failure? If this was the central purpose of all Job's suffering, why does the author of Job make no further mention of Satan after the epilogue?

JOHN R. SAMPEY.

The Antiquity of Hebrew Writing and Literature: Or Problems in Pentateuchal Criticism. By Alvin Sylvester Zerbe, Ph.D., D.D., Professor of Old Testament Criticism and Theology in the Central Theological Seminary, Dayton, O. Central Publishing House, Cleveland, O. 1911. Pages, 297.

Not since the appearance of Orr's Problem of the Old Testament in 1906 has a stronger presentation of the conservative side in Old Testament criticism been published. Doctor Zerbe has offered to students a thesaurus of sound learning, presenting

both sides of every question with singular fairness. His thesis is to the effect that the art of writing in the Semitic characters (Phoenician, Aramaic and Hebrew alphabet) was known and practised in Western Asia at a date so early that Moses and his contemporaries may well have used this script rather than the Egyptian or Babylonian. He has collected the materials with patient care, and conducts the discussion with candor and fairness. I cannot withhold my warmest endorsement of the ability and helpfulness of the book. Let pastors and theological students get the book and read it carefully.

JOHN R. SAMPEY.

The Ministry of Our Lord. By T. W. Drury, D.D., Bishop of Sodor and Man. Longmans, Green & Co., New York. 1911. Pages, 134

These outlines of harmonistic study are useful. They are in no sense exhaustive, but every scholarly attempt to interpret afresh the ministry of Jesus is worth while. Bishop Drury has a clear-cut analysis and diagram, with helpful comments.

Die Bekenntnis des Petrus und die Verklärung Jesus auf dem Berg nebst einem Anhang; von Dr. Daniel Völter, Professor der Theologie in Amsterdam. J. H. Ed. Heitz, Strassburg, 1911. S. 64. M. 2.50,

Völter challenges the historicity of the account in Matthew and thinks that the later ecclesiastical teaching is here put in the mouth of Jesus. He thinks that Peter is meant by "this rock" and that "church" is used in the sense of "kingdom." It is a careful piece of work, but hypercritical.

The Readers' Commentary: The Epistles to the Romans. By Rev. H. G. Grey, Principal of Wyckliffe Hall, Oxford. Robert Scott, Paternoster Row, London, England. Pages, 120. 3s. 6d.

Drs. Dawson Walker and Guy Warman are the editors of this new commentary. There seems to be no end of new commentaries on the Bible. They all testify to the abounding vitality of the Word of God, and the interest that people have in it. This series is, as its name implies, meant for rapid reading. The Revised Version is given at the top of the page and brief com-

ments on the English text come below. It is compact and helpful and will be useful. Principal Grey has made a good start for the series.

The Hebrews' Epistle in the Light of the Types. By Sir Robert Anderson, K. C. B., LL.D. James Nisbet & Co., London, England. 1911. Pages, 184. 3s. 6d.

Dr. Robert Anderson is fertile and interesting. He has a congenial theme here and holds to the Pauline authorship of Hebrews. He has not written a commentary, but a study. It is the types in the Pentateuch that interest him, and he makes some good points, though he strains a point now and then. The book will serve a good purpose.

The Master, or the Story of Stories Retold. By G. M. Peters. Fleming H. Revell Co., New York. 1911. Pages, 506. $1.50, net.

Mr. Peters reminds one a good deal of Noah K. Davis, in his "Story of the Nazarene," in the popular, dramatic, realistic narrative. He aims to give the details of the life of Christ in a form that the average man will understand. He succeeds in this quite well.

The Makers and Teachers of Judaism, from the Fall of Jerusalem to the Death of Herod the Great. By Charles Foster Kent, Ph.D. Chas. Scribner's Sons, New York. 1911. Pages, 323. Price, $1.25, net.

Dr. Kent here covers the periods of the Exile, the Restoration, and the Inter-biblical history. It might have been better to have devoted two volumes to this section (one to the Inter-biblical history, one to Exile and Restoration). He puts the Book of Job in the Restoration after Zechariah. The critical views are quite advanced, but there is much historical information in brief compass. The maps are excellent and the book is useful to the discriminating student.

II. PRACTICAL THEOLOGY.

The Way Everlasting. By James Denney, D.D. Hodder & Stoughton (Geo. H. Doran Co.), New York and London. 1911. Pages, 320. $1.50, net.

We have here the first volume of sermons that Dr. Denney has published. He is known as one of the most brilliant of modern theologians of the world. The United Free Church College at Glasgow rejoices in the possession of Dr. Denny for the New Testament Chair. But Dr. Denney is a great preacher. There are those who have said to me that they consider him the ablest living preacher. Certainly these sermons have rare charm of thought and style and a subtle winsomeness that belongs to his personality. In this volume the twenty-five sermons deal mainly with experimental religion, but all in harmony with the title of the book. They are not too technical nor too popular, but rich and "meaty" sermons, full of the Word of God, exegetical in the best sense of that term. I shall never forget a sermon that I heard Dr. Denney preach in the Chapel of Mansfield College, Oxford, when Principal Fairbairn was in command (now, alas, gone on before). It is not often that two such men meet on the same platform. These Scotchmen put us to shame after all, but we can thank God for what they do for us.

A. T. Robertson.

The Religion of Joy. By Ethel Blackwell Robinson, S.B., M.D. Boston, Sherman, French & Co. 1911. Pages, 122. $1.00 net.

In spirit this book is most commendable, though marred by some extravagances of opinion and expression. A quotation or two will set it before the reader better than whole pages of comment or criticism. "Religion is life, living. The religion of today must be applied religion and grow with the larger life. As life expands and sweetens, it shines full of deep meanings, of God within all things."

"Why are the churches so empty? and why do men say that people have withdrawn from religious expression? Because the interpretations of religion are generally so gloomy and sombre."

"When we see life and religion as a whole, as God sees it, it is glorious and benign." "If we find God, we can no longer rest without turning to our fellow-men. We have not found Him, unless we are fired with joyous longing to help them." "O human soul, live your life, not as a slave scourged to your task, not even as a child constrained to the good, but as a being possessing free will, voluntarily putting your all in line with the all-wise, all-loving Father, in a service of love and faith. Then you will know always a supreme spiritual satisfaction, a deep enthusiasm of solemn joy!"

GEO. B. EAGER.

Principles of Economics. By F. W. Taussig. Henry Lee Professor of Economics in Harvard University. New York: The Macmillan Co. 1911. 2 Vols. $4.00, net.

Perhaps no work on economics issued in recent years is of more commanding importance than this. In at least three respects it seems to the writer that it is unsurpassed.

In the first place, its style is a model for such a work. Its simplicity and clearness are remarkable. It is eminently scholarly and sufficiently technical; there is no ostentatious effort to write down to the level of the average reader. But the sun-like transparency of the style is a joy to the reader who is not entirely at home in the terminology of the science, and carries him without fatigue over many unavoidably dry and difficult parts of the subject. The reader gets the impression that, though it is somewhat laborious for him to master some of the more technical aspects of the science, the author moves through it all without labor.

In the second place, it is a most lucid and comprehensive analysis of the almost infinitely complicated process of modern economic life. Most people have no idea how complex our modern economic organization is; and, in truth, many writers on the subject do not seem to have a clear, distinct and comprehensive grasp of its vast complexity. Not so our author. Rarely indeed does he lose sight of any of its involved and interworking parts or of the remote reactions of any one process upon all others.

Again, the discussion is marked by a singular balance of judgment. In some places he may exhibit a little too much timidity or hesitation in following his premises to their logical conclusion; but this is certainly to be preferred in a scientific discussion to an inclination to hasty generalization. On the whole, the reader has the sensation of following a very clear-eyed guide through a very confusing maze of facts. I had this feeling especially in following his lengthy discussion of the condition and causes which determine the variations of prices.

It is necessary, however, to point out some defects, which subtract somewhat from, though they by no means obscure, the very great value of the task.

1. He might well have given us a better understanding of the present situation if he had traced with his accustomed lucidity its historic genesis in more detail. Doubtless he assumes the knowledge of that, and something, of course, had to be assumed if reasonable limitations were to be observed. However, it would have been better to condense some of his detailed discussions to make room for such an historical sketch.

2. The arrangement of his materials might have been improved. It is true that the logical arrangement of the discussion is very difficult in handling so complicated a series of facts as he is dealing with. But the author's method does not seem always to be justified by this consideration. He frequently returns to a topic which he had before partially discussed, in order to complete the elucidation of a principle in the light of later discussions. This is done so often as to give one the impression that he is going over the ground twice.

3. His logic sometimes is at fault. For instance, in maintaining the orthodox position against the socialists, he suffers his conservative temperament to over-look a fault in his reasoning. He insists with truth upon the fact that hitherto, under the competitive organization of society, the hope of individual gain has been the chief motive of economic effort; and thence concludes that in a non-competitive organization of society the chief motive for economic effort would be wanting and hence the economic process would become sluggish or would suffer paraly-

sis. This seems conclusive. But *in this connection* he neglects the main contention of the socialists, though *in other connections* he argues with them in it—viz: that under the competitive system the fundamental motive, which lies back of the mere desire for individual gain, is the desire for personal and family distinction and power; a motive which would have just as free, if not a freer, play in a non-competitive society, and which might still find abundant opportunity for satisfaction in economic activity. He either neglects or slurs over this point. I could wish that he had faced his problem a little more squarely. The socialists must be defeated at this point if they are routed from the field.

However, this is a great book, and no one who desires a clear and comprehensive analysis of modern industrial society can afford to neglect it.

C. S. Gardner.

Public Worship for Non-Liturgical Churches. By Arthur S. Hoyt, D.D. George H. Doran Co., New York. 1911. 75c, net.

Professor Hoyt has put younger ministers especially under fresh obligation to him by this volume. He says it has grown out of the often expressed desire and need for a deepening of the devotional spirit in the service of the church. The natural tendency in non-liturgical churches is to place such emphasis upon the sermon as to cause the other parts of public worship to be slighted. So the attempt of the author is to show, first, how necessary it is to make the whole service a unit in its appeal and contribution to the worshiping congregation, and, then how by due attention to the various parts of the service this may be effectively done. What he has to say on Worship in Religion and Life, Public Prayer and Preparation for it, the Use of Scripture in Worship, and the Development of Free Worship is especially worthy of attention. As is the case with his other books, each chapter is preceded by an outline, clear and complete, and the book concludes with a valuable bibliography of the subject.

Geo. B. Eager.

International Justice. By George C. Wilson.

Welfare Work by the Corporations. By Mary Lathrop Goss.

The Church in the Smaller Cities. By F. W. Patterson. American Baptist Publication Society, Philadelphia. Price, 10 cents each.

These are among the publications issued by the Social Service Commission of the Northern Baptist Convention. Prof. Shailer Mathews is the chairman of the editorial committee; and this assures intelligence and discrimination in this important function. The Commission is doing an excellent work in putting out these booklets. The three above mentioned are able and informing, though brief, discussions of these important themes. Those interested in promoting the social efficiency of the churches and in developing among our people the one intelligent social conscience would do well to read the publications of the Commission and seek to secure for them a wide reading by Christian people.

C. S. Gardner.

Craftsmanship in Teaching. By William Chandler Bagley. The Macmillan Co., New York, 1911. $1.10, net.

The writer of this book is already known to educators as the author of two rather technical volumes. *The Educative Process* and *Classroom Management.* In these chapters he treats in a more concrete and personal way the principles developed in the two previously published books and in a projected volume on *Educational Values,* in the avowed hope that these more informal discussions will vitalize and supplement the more theoretical and systematic treatment necessarily adopted in the other books. His chapters on Optimism in Teaching, The Scientific Spirit in Education, Science as Related to the Teaching of Literature, and The Ideal Teacher will prove of real value to the preacher, no less than to the professional teacher.

Geo. B. Eager.

The Work of the Ministry. By W. H. Griffith Thomas, D.D. Hodder & Stoughton, London, New York and Toronto. 1912. Pages, 432.

This book embodies the substance of addresses and lectures delivered by the author when he was principal of Wycliffe Hall, Oxford, and gives the result of a ministerial life and reading extending over twenty-five years. The chief merits of the book are clearness of analysis, simplicity and sincerity. It is divided into three general sections. Part First deals with the *Man* himself; Part Second discusses his *Work;* and in Part Third the effort is made to consider the Man in relation to his Work. Speaking generally, Part First is intended to represent the ideal; Part Second is concerned with actual methods of work; and Part Third with the bearing of the man on the work and of the work on the man. The book is intended primarily for the clergy of the Church of England and is made as inclusive as is possible to serve that purpose, the brevity of treatment of the various sections being partly necessitated by considerations of space and partly with a view to stimulating the reader's own study, meditation and elaboration, as best fitted to further the work of the ministry. The absence of reference to problems of Biblical Criticism and of current scepticism is explained by saying that these were dealt with in the Wycliffe Hall work by other courses of lectures.

Geo. B. Eager.

The Pedagogics of Preaching. By Thiselton Mark, D.Lit., B.Sc., Lecturer on Education at the University of Manchester, etc. Fleming H. Revell Company, New York, Chicago, Toronto.

This is the substance of lectures given at the Hartley College, Manchester, in 1910 and 1911. It is an effort to apply the principles of educational psychology to preaching. The author's method is unique. He elaborates a principle and then gives an illustrative study of great sermons to exemplify the principle. It is a good method. But there is nothing else about the book in the way of real contribution to homiletical theory or practice. Homiletics can be enriched only by the study of the whole subject in the light of modern psychology; but our author seems not to

have realized the opportunity or for some reason failed to avail himself of it. All that he says is found in any standard work on Homiletics, and just as effectively presented.

The Four Faces, and Other Sermons. By P. S. Henson, D.D., LL.D. Philadelphia: Griffith & Rowland Press. Price, $1.00, net.

This is a characteristic series of sermons. They have all the flavor of Dr. Henson's unique personality. There is nothing new or particularly suggestive in thought. In his thinking he travels usually the beaten highway. But the thought is presented with rare vivacity and eloquence. Many will wish to secure and preserve the volume, for the purpose of keeping fresh their memory of the occasions on which they have listened to the electrifying eloquence of one of the most striking figures of the generation of American Baptist preachers now closing up their earthly labors.

Sobre Interpretacion. By Dr. J. S. Cheavans. Baptist Publishing House, Leon, Mex. 1911.

The above interesting volume is a discussion between Baptist Missionary J. S. Cheavans and Dr. Valderrama, Methodist Missionary, Pueblo, Mexico.

I. Theme—"Baptism is a mere form on which the Divine Master has put no emphasis and has given no rules for its execution." Valderrama-Affirmative. Cheavans-Negative.

II. Theme—"The Baptist interpretation of the teachings of the New Testament on the ordinance of Christian Baptism is more correct than the Methodist interpretation of the same teachings." Cheavans-Affirms. Valderrama-Denies.

In a second section of the book the subject of "Infant Baptism" is also discussed; its origin and a brief historical review is given.

The arguments presented by Mr. Valderrama are those usually presented by the Methodists. He makes a great deal of the claim that "Bapto" is translated "to moisten," "to wet." He claims that this is the root meaning of those terms used in the New Testament to express Christian Baptism, and that therefore

there is in the word nothing that would require complete wetting, or immersion.

Dr. Cheavans carefully refutes his arguments and assertions and in a logical manner establishes those positions with reference to these teachings, that have ever been maintained by our Baptist people.

The book is a valuable contribution to Baptist literature in Spanish.

The School of Calvary. By J. H. Jowett, M.A., D.D. The Pilgrim Press, Boston. Pages, 126. 50 cents.

Dr. Jowett is a master in the devotional study of the Bible. These talks about the death of Christ are full of all his spiritual might and practical sympathy. They are good for the soul to feed upon.

Christ and His Slaves. Devotional Studies from the Egyptian Papyri. By Rev. Harrington C. Lees, M.A. Robert Scott, 62 Paternoster Row, London. 1911. Pages, 103. Price, 1s.

Mr. Lees has done a fresh piece of work that is very stimulating. He has shown how Deissmann's *Light from the East,* for instance, is fruitful for preaching. The serman on Rom. 8:1 is very helpful where he shows that κατάκριμα is used in the papyri for "disability." Christ has removed all "disability."

The Girl in Her Teens. By Margaret Slattery. The Sunday School Times Co., Philadelphia. Pages, 127. Price, 50 cents.

There is a great deal of foolish advice given about children, but that is not true of this book. It is wholesome and helpful to every parent and teacher of girls. The chapters are cheery, bright, clean, hopeful, just like the girl in her teens.

The Religious Possibilities of the Moving Picture. By Herbert A. Jump, Minister of the South Congregational Church, New Britain, Connecticut. Printed for Private Distribution. 5 cents.

This is a singularly interesting little pamphlet. One who reads it will certainly be impressed not only with the magnitude

of the moving picture business but with its enormous possibilities for good in the way of general culture and in a strictly religious way. It would be well for all pastors to read this pamphlet. There are suggestions as to the uses of this wonderful modern device which many of them would not approve; and there are suggestions which are entirely unobjectionable, of which every pastor could avail himself with great profit to his people and great advantage to his work.

Family Prayers from the Book of Common Worship. Philadelphia, 1911. Presbyterian Board of Publication. 5 cents.

Presbyterian Handbook. Philadelphia, 1912. Presbyterian Board of Publication. 5 cents.

III. CHURCH HISTORY.

Die Entstehung der lutherischen und der reformierten Kirchenlehre samt ihren innerprotestantischen Gegensätzen. Von Paul Tschackert, D. Dr., ord. Professor d. Theol. in Göttingen. Göttingen, Vandenhoeck u. Ruprecht, 1910. Lemcke & Büchner, N. Y. Pp. 645.

The purpose of the author, according to the Preface, is to produce a book which will take the place of Planck's *Geschichte der Entstehung....unsers protestantischen Lehrbegriffs.* Planck took a position of indifference toward the doctrines of the Lutheran and Reformed Churches; Tschackert treats them in an objective way but with the conviction of their importance. Objective historic accuracy without indifference would fairly describe the author's standpoint. He seeks to present the thought-world of the reformers, its rise, expansion and relative fixing: "There shall be set forth what the men of the Reformation really thought, and how through their intellectual labor the Lutheran and Reformed Church doctrine arose." This work is done with great ability and thoroughness. The Catholic thought and practice at the end of the Middle Ages is first set forth as a background for the remaining study. Then the rise of Luther's views, developed over against this Catholic thought through the influence of Nominalism, Augustinian teaching, mysticism and

the Bible is carefully detailed. This is followed by an account of the modifications of Luther's views caused by his struggle with the Anabaptists. The views of the Anabaptists are fairly expressed and the methods and doctrines with which Luther fought them. Zwingli's work and thought system is then presented and the development of Lutheran thought up to the appearance of Calvin with his logically closely knit system. This is described and over against it is set the further development of Lutheran thought down to the composition and adoption of the Formula of Concord. The final section of the book brings the work down to 1580 when the early development of Lutheran thought and doctrine is complete.

This is a work of the highest value, the most important work of recent years on the history of doctrine in the Reformation era. There is fulness of knowledge, discrimination, clearness and order of presentation that leave little to be desired. The work is indispensible to a study of the development of doctrine in the Reformation era.

W. J. McGlothlin.

A History of Creeds and Confessions of Faith in Christendom and Beyond, with Historical Tables. By W. A. Curtis, B.D., D.Litt., (Edin.) T. & T. Clark, Edinburgh. 1911. Pp. 502.

In this volume the author has collected in convenient form and small compass a great deal of information about the confessional history of Christianity and other religions. There was little to say about the confessions of other religions, for they have not stimulated their devotees to the intellectual formulation of their faith. But enough is here presented to show the immense superiority of Christianity over all other religions in its power to stimulate the intellectual activities of men.

The volume does not, and of course could not, give the text of the various documents mentioned, except in the case of the briefest and most important ones. If one wishes to study the documents themselves he will need to take up Schaff or some other of the larger works; but if he wishes only to refresh his mind about some facts connected with the various creeds this

book will help him. It is reasonably full and accurate with regard to those confessions upon which much work has been done, as for example on the Lutheran and Reformed creeds. But where less work has been done, as for example with regard to the Baptist confessions, there are numerous blunders and omissions which greatly lessen the value of the work. He uses the term "Anabaptist" in an unhistorical sense when he speaks of "Anabaptist Societies" in 1500. He omits all mention of "The Seven Articles" drawn up at Schlatlen am Rauden in 1527, as well as "Riedeman's Rechenschaft" and other Anabaptist confessional literature from Moravia, Italy, etc. The Mennonite Confession drawn up at Dort in 1632, by far the most important one and still in diligent use by that communion, is not mentioned. The dates given to others are not correct.

With regard to Baptist confessional literature he makes several mistakes. Their Catechism was commonly known both in England and America as "The Baptist Catechism" simply, while Keach's name was occasionally erroneously attached to it, especially in America. The New Hampshire Confession was not the work of J. Newton Brown. He was only one, perhaps the most important one, of several who worked on it. As published in 1833 it had only sixteen articles; as revised in 1853 it had eighteen. Smith's one hundred articles were not entitled "Declaration of Faith by English People remaining at Amsterdam" and were not published in 1611. That was the title of the twenty-seven articles of Helwys which were published in 1611. The "Confession" of the American "Freewill Baptists" was not revised in 1848 and 1865. The first revision of the confession took place in 1868. It was only the accompanying discipline that had been revised at earlier dates. Such numerous blunders show that the author has only compiled from other treatments of his subject, especially Schaff, and has done little if any original work himself.

W. J. McGlothlin.

The Early English Dissenters in the Light of Recent Research (1550-1641). By Champlin Burrage, Hon. M.A. (Brown University), B Litt. (Oxon.) Volume I., History and Criticism, pp. xx+380; Volume II., Illustrative Documents, pp. xvi+354. With ten facsimiles. Cambridge University Press, England. Agents for the United States, G. P. Putnam's Sons, New York. Price, $6.50, net.

This is the best piece of work in this direction for many years, and more than repays the debt which Baptists owed to Dr. Henry Martyn Dexter's *Congregationalism.* It is based wholly on study of original documents, both printed and written; many of these have been recovered from oblivion by Mr. Burrage, and he gives chapter and verse for most statements, besides providing a whole volume of the more inaccessible material. What Prothers has done for constitutional history, what Gee and Hardy have done for the Church of England, is now done for the origins of dissent. More than that; the chief English and American libraries containing relevant treasures are briefly indicated, so that future students are directed straight to the right quarters. There is also a rapid summary of earlier work, with due credit to Friends and Baptists as pioneers; perhaps a mention of Toulmin's edition of Neal would have been a good illustration.

Mr. Burrage has not written up to the limits of his knowledge, even for this period: he has had the courage to omit much where other workers have independently covered the ground well, as in the case of Pierce and the Marpedate Tracts, or the Familists or even Robert Browne, for whom he has done as much by separate publications. Specially useful is it to have sixty-four important points singled out for special attention and set in the forefront; for when engrossed by a long and painstaking exposition, the reader may fail to discern amid details the real landmark. Perhaps here and there a fellow-student may be surprised that Mr. Burrage feels it needful to insist on some of these, till he remembers how vast is the ignorance on such questions outside Baptist and Congregational readers. Mr. Burrage might have added that many of these points are made for the first time by himself.

These volumes are only a first instalment of a work planned to cover much more ground, so that prompt appreciation of them

will encourage further publication. The period now described starts with the Edwardine Acts of Uniformity, which created nonconformity at once, and ends on the eve of the Elizabethan Act becoming a dead letter. There is careful discrimination of two main classes; the Nonconformists or Puritans who attempted to remodel the official Church of England from within; the Separatists who considered that the official Church was a mongrel Beast foretold in Scripture, and that true believers must separate from it in loyalty to Christ. Even such an elementary point as this may seem in our circle, is beyond many English Episcopal circles today. Then the Nonconformists within the Church are shown to differentiate into two groups; the older adopting a Presbyterian ideal as realized in France, Holland and Scotland; the younger repudiating all Assemblies, Synods and Classes, and claiming Home Rule for each parish, or each congregation, for Henry Jacob is a good specimen of these Independents, though he was not a parish clergyman in 1616. The Separatists come in between these two groups, the latter of which had manifestly learned from them, albeit unwillingly; and may themselves be distinguished as Barrowists (preceded momentarily by Brownists, who indeed persisted as a variety) and Anabaptists—to tolerate the nicknames persistently applied by outsiders and persistently objected to. The Seekers in this period were not important, but form the seed plot whence sprang the Friends of the next period.

Church Covenants have a great interest for Mr. Burrage; his generalizations are that every regular English Independent church organized by covenant till 1700 A. D., at least; that the idea was not borrowed from the Continental Anabaptists, though they did covenant; that the earliest Anabaptist congregations in England replaced the covenant by baptism. In various places he pionts out the typical staffs of officers. Nonconformists within the Church pinned their faith to the selection recommended in the notes to the Genevan Bible, Pastor and Teacher, Elders, Deacons; Johnson also exemplified this, but Jacob discarded the Teacher. Continental Anabaptists held to Bishop and three Deacons, according to Dr. Rembert. Here for once

Mr. Burrage seems to have overlooked Lindsay's account in English, History of the Reformation, II. 435, which decidedly disagrees with Rembert. And though Mr. Burrage calls attention to Smyth's discarding the Teacher, he does not seem to have noted his adopting the dual scheme, a coincidence with the Waterlanders by whose side he found himself.

Another important reversal of judgment is that whereas John Robinson has often been depicted as converting Henry Jacob to his position, the evidence is marshalled to prove that the change was the other way. Robinson had been an out and out Separatist; he ended by defending the lawfulness of hearing ministers in the Church. Connected with this is a re-statement of the relations of Plymouth with the Bay Puritans, showing that the Pilgrim Church exerted very little influence on the newcomers, and was easily absorbed into their system.

Space cannot be claimed for an appreciation of these volumes commensurate with their merits, even in a Review which has already profited by Mr. Burrage's work. May America continue to send over Research Students who will form such worthy ideals, and pursue them so industriously and successfully.

W. T. Whitley.

Martin Luther, the Man and His Work. By Arthur Cushman McGiffert. New York: The Century Co. 1911. Pp. 397.

The life and work of a man like Martin Luther is a subject of inexhaustible interest; hence there is a place for the present volume in the midst of the great profusion of Luther literature. Strictly speaking it is not a life of Luther, but, as the title indicates, a study of the man and his work. Little space is given to his work after 1525 when his best constructive work was practically finished. Effort is made to bring *the man* vitally and vividly before the reader; likewise his work in so far as it was vital and constructive. The chapters originally appeared in the *Century Magazine,* and are therefore written in popular form with the purpose of interesting the intelligent magazine reader. In writing this there is no thought of minimizing the scholarly character and the value of the work. The distinguished author

never does shoddy work. There is ample learning, grasp, and discernment of the important things. But the work is without any learned apparatus, free from technicalities, well illustrated. It is probably the best extant work on Luther for the average intelligent reader, and the man already acquainted with the life of Luther will find this volume stimulating and helpful in *realizing* the scenes and characteristics of that great life.

W. J. McGLOTHLIN.

IV. RELIGION, PHILOSOPHY AND APOLOGETICS.

The Social Basis of Religion. By Simon N. Patten, Ph.D., LL.D., Professor Political Economy, University of Pennsylvania. New York: The Macmillan Co. 1911. Price, $1.25, net.

Professor Patten is always original and stimulating; often suggestive and brilliant; sometimes profound and illuminating; rarely entirely convincing and satisfying. Nowhere are his striking qualities better exemplified than in this volume. In it he attempts a "constructive defense" of religion from the standpoint of a thoroughgoing believer in "the economic interpretation of history." Religion is, he believes, a distinctively social phenomenon and has its rise in economic conditions. He "identifies religion, not with morality, but with the social reaction against degeneracy and vice." One of his most notable contributions to social theory is the division of economic history into two general periods—the period of deficit, with a "pain economy;" and a period of plenty, with a "pleasure economy." This distinction plays a leading part in the conception of religion set forth in this book. There was "a fall of man," not in the theological, but in the social sense of the phrase—i. e. a period of social degeneracy set in early in the history of man. "The aggregation of great populations in the lowland districts, due to the change from pastoral to agricultural life, the spread of disease, the exploitation of rulers, the decline of physical resources, pushed men down to the lowest limits of misery, poverty and vice." Religion was a psychic reaction against these evils and has for its end the reincorporation in society of

the degenerates who were degraded by this economic pressure. Sin has its origin in the misery arising from economic mal-adjustment. "Sin, misery and poverty thus become one problem, and their antidote is income." The task of religion is to redeem the social outcast, who has thus been thrust down into misery and sin by cruel economic conditions, by the invigoration of the will; for our author holds to a conception of the will which is very similar to that of Bergson, whose theory is now so much talked of as a new demonstration of personal freedom and responsibility.

Christianity, as projected by Christ, was, our author holds, a program of social redemption; but the social thought of the age was quite unprepared to understand and appreciate him. In this rejection of his social program lay the tragedy of his career. Paul effected a compromise, an adjustment of the new religion to the social and economic conditions of the age and thus saved it from complete failure and disappearance, but only by subordinating its social significance to a theological interpretation which was alien to its essential nature. The time is now ripe for a reassertion of its social significance and a reinauguration of the program of Jesus.

Such a bare outline does scant justice to the author's theory, the one-sidedness of which is apparent at best. The fundamental defect in it is the conception of sin. Sin has its origin is economic misery; therefore, presumably, all those who have adequate incomes are without sin. We venture to predict that no theory of sin, theological or economic, which makes of it an effect or adjunct of poverty will receive wide acceptance in these days. No theologian or economist can give a definition of sin that attributes to it any unethical or anti-social character, which will not leave it an open question, whether it is more prevalent at the lower or the upper end of the economic scale. It is doubtless true that bad economic conditions are the occasion of much sin; and it is unquestionably true that sin can never be eliminated so long as economic mal-adjustment continues. But to consider sin as the result of inadequate income is to fly in the face of obvious and innumerable facts.

But the inadequate theory of sin and the mistaken conception of Christianity which flows from it, should not cause us to ignore Prof. Patten's book. He has taken a single element or aspect of our religion which has been grievously neglected almost from the first and has set it forth as the sum total of the Christianity of Jesus. Perhaps such extreme teaching is needful as a counterweight to the inadequate conception of Christianity which has found so general an acceptance in Christendom. In the elaboration of his theory Prof. Patten has made many suggestive, wise, profound observations, which are of value to all Christian teachers. The program of Christianity is a social one, a far larger and more radical one, we believe, than our author contemplates. The prevalence of a pure Christianity would certainly cause a profound, though peaceful, economic revolution.

But we must call attention to some striking inconsistencies in the author's thinking. He identifies religion with the reaction against degeneracy and vice. The degeneracy and vice came, he tells us, after an earlier age when men lived under favorable economic conditions and "attained their maximum of vigor and longevity." Yet he recognizes the presence of a religion under those happy conditions. "It arose and expanded with the increased vitality of spring, with the freshening influences of outdoor life, with the songs and festivals of harvest," etc. Thus it seems that there is a religion which is not simply a psychic reaction against degeneracy and vice. Again, on page 184, he elaborates the statement that "the economic conditions of early times emphasized joy above sorrow," in which he is at variance with most of the scientific accounts of primitive life, as well as with his own statement on page 212, where he affirms that "in early times men were in a pain economy. * * * Fear was thus a dominant motive."

However, notwithstanding all the faults that may be found in the book, men who are interested in the social problem of religion and who enjoy something that is fresh and stimulating will find intellectual quickening in this little volume.

C. S. Gardner.

Christian Faith and the New Psychology. Evolution and Recent Science as Aids to Faith. By D. A. Murray, D.D. F. H. Revell Co. New York. 1911 Pages, 384. $1.50, net.

There are two points of view from which this book may be regarded, one its conclusions, the other its assumptions or presuppositions. I note the discussion from these two standpoints. The writer works his way to a number of results which will reinforce argument and reassure faith. In some instances there is unusual freshness and force in the points made. From the fact of change in nature he argues back to will as the only possible original source of the energy which started the process, deriving his conception of will of course from volition in man. He maintains that the uniformity of nature and evolution demand rather than exclude a revelation from God to man, since the emergence of personal beings in the progress of the world calls for a personal form of manifestation from God, just as lower forms of manifestation appear below man in the scale of being (pp.143-4). In keeping with this principle the miralces of so-called "interventions" in nature, the Incarnation of Christ, prayer and related truths are called for by the principle of evolution itself. (pp 237-239-240-242-284).

The author employs the subconscious as taught by modern psychology as the basis of the explanation of God's revelation to man; and the fact of multiple personality in the same personal subject is taken as a hint towards the solution of the problem of the Trinity. (pp. 162 ff; 263 ff). Love as identification with its object is regarded as the principle by means of which vicarious atonement may be explained. (p 303 ff).

So much for the conclusions. The argument is able and effective from the point of view of its general presuppositions. The book belongs to a vast literature. Indeed its general standpoint is that almost universally adopted by the modern scientific defenders of Christianity. That is to say, its primary assumption is that science confirms the faith of the Christian, as the title indicates. The outcome however fails to lift Christianity higher than the plane of rational belief of a high degree of probability while science requires empirical demonstration for

all its conclusions. The scientific man might and in many instances would combat the claim here made that the conclusions are scientific. The explanation lies in the very prevalent use of the word scientific in an equivocal or loose sense. So also of scientific terms. For example, the uniformity of nature is said to require God's personal intervention so soon as man appears. Here uniformity means simply progress upward, while uniform in the ordinary scientific sense refers to the operation of the law of physical causation, which does not apply in the instance given. In like manner the author denies that miracles and the Incarnation are "special interventions" since they are only what we would expect from what went before. The scientific man would reply that the criterion of explanation in what went before is totally inapplicable in the sphere of miracles and incarnation, since physical causation in the scientific sense does not demonstrably find place there. This is why he denies them. Again, the author takes evolution in a twofold sense. Organic evolution as in the lower animals is not an adequate principle for explaining man and his relations to God. Yet we find the term employed as to both spheres as if the principle were identical in both. In other words science works with a principle much more exact and rigid than that employed by this writer. It is necessary to widen the conception of science, therefore, or else to change the character of the claim as to what is proved. We have here some very interesting and striking analogies which do really reinforce greatly the assumptions and experiences of the religious life. The point of contact with science, I am constrained to believe, however, is fundamentally different from that assumed in this discussion. Religious philosophy must have a different empirical basis if it is to possess cogency for the modern scientific man. Upon this topic I cannot enter here. The present volume is one of the best of its kind, however, and in no recent work have we seen fresher discussions of some of the vital truths of religion.

E. Y. Mullins.

Authority. By A. v. C. P. Huizinga. Sherman, French & Co. Boston. 1911. Pp. 270. $2.25, net; by mail, $2.40.

Another book on authority will be welcomed by many who have lost their bearings in view of the modern assault upon all forms of authority in religion. Part I includes ten chapters in which the psychological and sociological aspects of authority are presented. Part II, embracing the remaining fifteen chapters, sets forth certain metaphysical and theological phases of authority. The point of view of the writer is that of evangelical theology. He maintains the fidelity and sufficiency of the authority of the Bible as the revealed will of God.

The rights of the individual are asserted as against society, pantheistic philosophy, civil law, and Roman Catholicism. We must not cancel individualism in our assertion of authority. The author insists, however, that individualism and legalism are reconcilable principles (ch. XI). Subjective psychological explanations of religion come short. All philosophies which ignore objective truth and the authority of objective fact are inadequate. In chapter XV the author declares that the Bible everywhere assumes sovereign authority over every man (pp. 149-50); that this authority should be accepted by every reasonable man because of the cogency of the grounds which may be urged for the belief in its authority, and that the duty of Christians today is to present powerfully the rational grounds for the acceptance of the Bible (p. 153). So far the author's view seems clear and self-consistent. Later, however, he quotes Bavinc, apparently with approval, to the effect that the Bible makes no appeal to the reason at all (p. 187); and at the end he cites a long passage from Forsythe as representing "the drift and temper of this discussion" to the effect that the cross of Christ is the final seat of authority (pp. 263-5).

The discussion exhibits wide reading by the author. Indeed he has far too many quotations and too little original exposition of the principle of authority. The book does effectively make the point that the principle of authority is not set aside by any form of sound philosophic reasoning. The author, however, does not construct; he rather asserts a principle of authority. It is

altogether doubtful whether authority in religion can be vindicated in an exclusive rationalistic way as the author asserts. This method transfers the problem of authority in religion from the religious to the philosophic sphere, in which authority never arises in the sense in which religion requires it. If the author should pursue the method suggested in his citations from Bavinc and Forsythe he must needs go much farther than he has done in order to establish on broad and solid grounds the principle of authority in religion. Here arises the question of religion as a form of truth, and of course, behind that lurks the problem of knowledge. The book before us does not deal with these matters, save in an incidental way. The volume presents in a very interesting manner a wide variety of contemporaneous opinion on many aspects of religious authority, and will well repay careful perusal.

E. Y. Mullins.

The Authority of Might and Right. By A. v. C. P. Huizinga. Sherman, French & Co. Boston. 1911.

In the compass of forty pages the author discusses the relations between the authority of Might and of Right. His main contention is for the ethicizing of the conception of might. Authority takes the form of power as the result of inevitable law, but it should always be power rooted in principles of right and justice. God is the ultimate source of all authority and only through His sanction can any authoritative form of power be justified. The discussion emphasizes an important distinction which has wide application. The style is at times wanting in clearness, as if the writer were having difficulty in expressing himself.

E. Y. Mullins.

Life in the Making. An Approach to Religion Through the Method of Modern Pragmatism. By Loren B. Macdonald. Boston. 1911. Sherman, French & Co. Pages, 223. $1.20, net.

What a host of minds the late Professor James has set going, and how many new notions are hung on the peg of "Pragmatism" which he took from Pearce and drove into the wall of spec-

ulation! Now Pragmatism had reached religion, under the form of Ritschianism, a good while before it had its introduction into philosophy. But through philosophy it was bound again to invade the realm of religion with new power and bolder revolutions. Here is the first definite attempt to give a comprehensive systematic theology on the basis of pragmatism. Its key word is "Life." Pragmatism is defined as the philosophy of life. So in the religion of Pragmatism no one is required to believe anything not verified and evaluated in his own experience. Such a religion is offered to such as "have turned away from the temple of religion, not because of any perversity of will or spiritual incapacity, but simply because they could not subscribe to the dogmas imposed without sacrificing their sense of intellectual integrity." " * * this religion of life asks that every man shall himself be the authority for his own religious creed, and he is required to test on the authority of a possible personal experience everything that is presented to him in the form of higher faith and vision."

On such a basis the author attempts "to depict such a pragmatic form of religion." This he does by discussing in twelve chapters as many aspects of Life: simplified, rationalized, revealed, under orders, shared, spiritualized, made whole, strengthened, creative, in reserve, reinforced, triumphant.

It is easy to see how the author has here sought not to give up with the hand of rationalism any vital element of Christian experience until he has first gripped that element in the other hand of what he would call pragmatic experience. Now it is Christ in the faith of His Gospel that has been for nearly two millenniums giving—and that abundantly—life in just the aspects here presented. It is hardly gracious to forget that under the glamour of a new name. It is true enough that religion—personal religion—is only such and so much as one has experienced, but the source of that experience is to be sought in personal relations with the Living Father.

Such a book as this, earnest and searching in much of its thought and expressed in clear language, will help many to vitalize their experiences even where they see that they have gained no really new thing in the "new" religious method.

W. O. Carver.

The Gospel in Nature, or God's Demonstration. By S. M. Brown, Kansas City, Missouri. 1911. The Western Baptist Publishing Company. Pages, 152. 50 cents.

In fourteen chapters Dr. Brown has briefly elaborated analogical arguments for the chief Christian doctrines, and the work is quite well done. It will prove reassuring to many and give guidance in honest doubt. A wide range of reading and observation is utilized for illustration. In some of the chapters the author assumes that nature reveals love and grace and seems to think that the revelation in nature provides the key to understanding the revelation in Jesus Christ and the Bible. The reverse of this is so obviously true that one is surprised at meeting this assumption.

Generally the argument is quite fair but occasionally an opposing position is so stated as to render its answer too easy. This defect is especially noticeable in the chapter on "Modern Evolution" where the evolutionary theory is stated in such an extreme form as to enable the author to use almost all prominent scientists to refute it—and by the same token to render refutation useless. But this is an exceptional example. The work is a good one.

W. O. Carver.

Some Parables of Nature in the Light of To-day. By J. B. Thomas. Jennings & Graham, Cincinnati. Eaton & Mains, New York. 1911. Pages, 95.

The parables of Jesus are interpreted in these brief chapters with unusual insight and incisiveness of thought and expression. The aim is not to point out so much the spiritual meaning or practical religious value of the parables as their coincidence with processes and laws of physical nature as these are disclosed

by modern science. The parables imply a parallelism between the kingdom of nature and that of grace. The problem here is to discover the salient point in each parable as grounded in nature and from this to rise to the spiritual message. For example in the parable of the Sower we have presented the problem of environment, since it is diversity of environment which leads to unequal returns from the various parts of the seed sown. In the parable of the Tares it is no longer the problem of the soil or the environment but of organic origins: how does life arise, and especially parasitic life, where seed and soil are both good? Very suggestive and striking are many hints of exposition which give one a fresh impression of Christ's wonderful appreciation of nature and skill as a teacher.

E. Y. Mullins.

The Revelation of the Son of God: Some Questions and Considerations Arising Out of a Study of Second Century Christianity, Being the Hulsean Lectures for 1910-11. By Ernest Arthur Edghill, B.D., Subwarden of the College of St. Saviour in Southwark, and Wilberforce Missioner, Lecturer in Ecclesiastical History at King's College, London, [etc.]; Author of "The Evidential Value of Prophecy," "Faith and Fact," "The Spirit of Power." London, 1911, Macmillan & Co. Pages, viii+156. $1.00, net.

These four lectures make extensive use of the Apologists of the second century, comparing their attitude on fundamental questions with that of the New Testament, and adducing suggestions for the proper attitude of Christians today toward the same questions. The first lecture deals with "Reason, Religion and Revelation" and shows how the Christian revelation differs from others in being rational as well as religious, objectively moral so that it is not a mere reflection of the religious desires of man, and historical so that it rests not on a mere subjective basis.

In the second lecture there is an incisive discussion of "Miracles and Character" in which the moral purpose and relations of the miracle are stressed in a way to claim that the miracle has practically no evidential value for faith but depends upon a prior faith for its acceptance. Miracles *do* occur in ex-

perience and so they *did* occur in history, but the one belief is based on the other experience. This is a partial and mistaken view. The modern reaction against the wonder-work idea of miracle is wholesome, but when one denies wholly its evidential value he goes against both logic and history.

The third lecture deals very sanely with the contrasted views of Christ as Lord (Pauline) and Christ as Word (John), showing that these conceptions are complementary and that each has its function in religious thought.

The final Chapter on "Christ and the Christian Creeds" is conservative in tone but places too great value on creeds.

W. O. Carver.

The Reason of Life. By William Porcher DuBose, M.A., S.T.D., Author of "The Soteriology of the New Testament," "The Gospel in the Gospels," "The Gospel According to St. Paul," "High Priesthood and Sacrifice," etc., etc. New York, 1911. Longmans, Green & Co. Pages, 280. $1.50, net.

In this volume Christian mysticism is at its best, at once going deeper, reaching with a wider comprehension and maintaining a stricter rationality than it is usual to find in works dominated by the mystical attitude. The Reason—the Logos—the Life—it is all one and is the logical and the actual accounting for the universe, for human existence and history, for religion in the race and in the soul, for the atonement and the sanctification and redemption that are secured in the atonement. All this is here wrought out with a clearness and force that place the argument within the grasp of the reader and with a vital interest that thrills his spirit.

The mysticism of John and of Paul is remarkably at one and this author, without arguing it, proceeds upon that assumption.

In an "Introductory" chapter, quite obviously written after the rest, it is suggested that in this Reason Life will be found "the principle of unity" in the political and economic affairs of men; in the thought sphere as between science and faith, immanence and transcendence of God, Idealism and Pragmatism, human divinity and real Deity of Jesus Christ; and in practical

ecclesiasticism as among the various sects which are in effect a denial of the unity proclaimed by Jesus among His followers.

For such as appreciate at all the mystical approach in religion this book will be one of much interest.

W. O. Carver.

Prolegomena der Geschictphilisophie. Studie fur Grundlegung der Apologetik; von Lic. theol. D. phil. Werner Elert. Leipzig, A. Deichert'sche Verlags-buchhandlung Nachf., 1911. Ss. 115. M. 2.

That there is a close relation between apologetics and the philosophy of history is obvious. Nor should it be difficult theoretically to define that relation. To observe it in practice and always consistently to relate the apologetic method to the theory of interpretation of history is by no means easy. Indeed a certain practical apologetic must move within the planes of current theories and be merely relative. This is recognized by Elert in this work and the distinction pointed out. His purpose, however, is by a critical examination of the three main "tendencies" in interpreting history to show on what foundation alone is there possibility of a scientific apologetic, involving an interpretation of history consistent with, and confirmatory of the Christian world view. The work is clearly and forcefully developed.

W. O. Carver.

William James and Other Essays on the Philosophy of Life. By Josiah Royce, LL.D., Litt.D., Professor of the History of Philosophy at Harvard University. New York, The Macmillan Co. 1911. Pages, xi+301. $1.50, net.

Here are five essays of insight and lucidity that are well worth the time of any student of the meaning of life and values. They are most valuable for their definition of the terms and tendencies of modern philosophical thinking.

The first essay is that from which the volume takes its title and is a noble and generous tribute to the sometime teacher and then colleague of the author. The whole work is characterized by a certain synthetic power, which is well illustrated in the

harmonistic interpretation with which Royce adjusts James' pragmatism and his own idealism. It may a little startle some readers to find him setting James down as the third "representative American philosopher," following Jonathan Edwards and Ralph Waldo Emerson. No higher tribute could be paid. It may be too generous an appraisement. The claim is argued with force. Professor Royce does not misrepresent that he and James were in agreement philosophically as James understood his own philosophising and as each expressed his thought, nor does he lay upon James the burden of the synthetic agreement he finds. It must be said also that Royce recognizes some of James' limitations quite frankly but so interprets them as to make them appear virtues. This essay should be read in connection with the one (IV) on "The Problem of Truth in the Light of Recent Discussion." The latter, delivered before the 1908 International Congress of Philosophy, Heidelberg, is a notable example of synthetic harmonizing. The current methods in philosophy calling themselves *voluntarism, individualism,* and *pragmatism,* all making relentless assault on what they scornfully designate *intellectualism,* ridicule the idea of absolute truth, so long an accepted starting point in philosophy. It is a distinct achievement in synthetic thinking to take each of these three "Methods" and, designating it a *motive* in the search of truth, to combine it with the rest and with the intellectualistic standpoint of absolutism into one common process for reaching absolute truth. This is what the author does, and with a large measure of success, too.

An essay (II) on "Loyalty and Insight" moves in the realm of mysticism and employs terms in a not altogether familiar sense, but if the terms are understood as here used one is able to follow Professor Royce in discovering in these two principles the way to truth and life realization. Philosophical mysticism also dominates the discussion of Immortality (Essay V), nor is one able to say that he has certainly grasped the author's position. The main difficulty is in the idea of God. In the various essays there is more or less of this difficulty. The ultimate conception of God seems to be sort of a pantheism

although one finds statements that claim, or seem to, that God is more than the totality of finite expression would alone indicate, *panentheism* therefore; but again, as in essay V, there are passages that seem to mean little except from the standpoint of impersonal pantheism. Dr. Royce has made marked and worthy contributions to philosophy but one has often found this vagueness of term content, so to say, in his writings, an apparent shifting of conception in the same terms.

It remains to say a word concerning essay III in which we have one more effort to define Christianity. The author sets forth, before the Harvard University Young Men's Christian Association, to answer the question: "What is vital in Christianity? Defining as the vital element in any organism, or organic type, that the change of which would absolutely destroy or vitally change the type, the author seeks this vital element of Christianity (1) in religious practices, (2) in religious ideals, (3) in spiritual apprehension and response. This last is the fundamental element. It may be understood in either of two ways: "simply the spiritual attitude and the doctrine of Christ as he himself taught this doctrine * * and as he lived this out in his own life;" or "regarding the mission and the life of Christ as an organic part of a divine plan for the redemption and the salvation of man." Accepting the latter as the correct view, the author finds in *incarnation* and *atonement* the ideas that make up this vital element. Now he turns to interpret these spiritually and, in a sense, cosmically. On this basis he declares that the ideas are the essential elements and that the historical and the miraculous in Christianity may be held literally or not, with indifference. For himself he rejects both. He pleads for the mysticism of interpretation, citing as his ideal Meister Eckhart. He would have modern preachers adopt this mystical interpretation of Christian "facts." One is surprised at such a conclusion from the course of reasoning here laid down, although it is quite consistent with the author's philosophical views.

Like so many others in our time, the author does not seem to recognize that ideas which have come to us confessedly by the historical and objective route are, in the nature of our psychic

constitution, dependent for ontological validity, upon the reality of that historical manifestation. Otherwise our idealism is in the high road to Nihilism. One quite fully concurs in the view that the idea is the significant element, and that incarnation and atonement are of the essence of the relation of Deity to humanity, and especially that vital Christianity involves the acceptance of these principles in the life of the Christian, but one does not on that account hold the historical incarnation and its process of atoning experience in the Christ as a matter of indifference. On the contrary, the essentially timeless character of the ideas makes inevitable their expression in time limits in connection with temporally conditioned personality. The address, on account of this defect, seems to the reviewer dangerously misleading.

W. O. Carver.

The Death of Christ. By James Denney, D.D. Revised and enlarged Edition, Including the Atonement and the Modern Mind. Hodder & Stoughton (Geo. H. Doran Co.), New York and London. 1911. Pages, 316. $1.50, net.

I regard it as a distinct ground for optimism that the great book of Dr. Denney on *The Death of Christ* has had such a wide welcome and that it now reappears in new dress, much enlarged. The book more than deserves all that has come to it or that has been said about it, but there has been such an outcry against the value or worth of the atoning death of Christ that one might have supposed that the New Testament view of Christ's death had no advocates to-day. Dr. Denney made a distinct challenge to the sapless theology that claims to be alone vital because it denies the value of the atonement. Christian leaders have rallied to this challenge in a refreshing way. His book has done much to put heart into Christian thinkers and sanity into those who had wandered into the wilderness. So I thank God and take courage and rejoice at the continued demand for this virile and ringing presentation of the central truth in Christianity. It cannot have too many editions.

A. T. Robertson.

Everyman's Religion. By George Hodges. New York, 1911. The Macmillan Company. Pages 297. $1.50, net.

A more engaging writer on religious subjects than Dean Hodges would not be easy to find. He writes with the grace and ease of a master. He has an instinct for the essential spiritual principle in religious facts and statements. He has been able to take these essentials with him as he moved over from a former into the modernistic period of thinking. To him the main things are spiritual ideas and ideals, so independent of form or phrasing that he ignores these with an easy indifference that may readily enough make his efforts to discover and develop faith in men a barrier and destroyer of the faith of some. Men of this type are not freer from partial views than men of more formal modes of thought. And such partial views it would be easy enough to point out in this volume as in other writings of the worthy Dean.

One prefers, however, briefly to describe the work in a sympathetic spirit. It may well enough be designated "an outline of the essential faith in every day terms." It is not an apologetic except indirectly and vaguely. It is an interpretation of religious experience in such terms as the average man will recognize as descriptive of his own deeper thought on his experience of God as revealed in Christ. Instead of "theology" and "anthropology" we read of "The Fundamental Facts of Religion;" for the theologian's "Christology" we have here "The Supreme Disclosure of God;" instead of "Eschatology" we move rapidly through the finer intimations and hopes of "The Life Everlasting." As intimated above, all the discussion moves in the realm of the "newer theology" but without losing grip on the basal principles of the older faith. Many readers will wonder how one who plays so free with the Scriptures, miracles and other things once held inseparable from any genuine faith in Divine things can have so buoyant and confident a faith. But let such readers not apriorize as to what one may do but honestly see what this author has done.

W. O. Carver.

Religions of Authority and the Religion of the Spirit. By Auguste Sabatier, Late Dean of the Protestant Faculty of Theology in the University of Paris. Translated by Louise Seymour Houghton. Hodder & Stoughton, New York; George H. Doran Co. Pages, 410. $1.00, net.

The occasion for a notice about this epoch-making work of Sabatier is the issuing of the fourth edition in the "Dollar Library" of these publishers. By means of this plan there have become accessible to all some of the most remarkable books of recent years, works that previously cost from $1.75 to $3.50. Besides the above volume, there are, among others, Fairbairn's *Philosophy of the Christian Religion,* Bruce's *Training of the Twelve,* Brace's *Gesta Christi,* Smith's *Life of Henry Drummond,* Jones' *India,* the works of George Matheson. This affords a great opportunity for ministers of limited means.

Sabatier's work made the most distinct contribution to the grounding of religious authority in personal experience. It is to be regretted that the great author so extensively conceived of spiritual religion in antagonism with external authority. It is as complementing and interpreting each other that external and experiential authority are to be related and not by the antagonism of mutual exclusiveness. Yet it remains that Sabatier's work is in this field the book that stands alone in its influence because of its insight, its boldness and its reflection of vital experience.

W. O. Carver.

The Permanent Elements in Christianity; An Essay on Christian Religion in Relation to Modern Thought. By Rev. F. W. Butler. London, 1911. H. R. Allenson. Pages, 348. 5/ net.

Theological reconstruction is one of the recognized necessities of current religious thought. Tentative efforts are making in that direction. The "new theology" has not approved itself while the "old theology" is cast in thought forms that are anachronistic if nothing worse. Conservative theologians are beginning to modernize the forms in which the permanent essentials are to be cast for current use. The present volume represents one of the most extensive of the serious efforts in this direction.

It is not at all an effort at a complete modern dogmatic, but rather a statement of the principles and aspects of thought and life that must have recognition in any theology valid for modern conditions. In the words of the author, his aim is "to set forth the meaning of Christianity in the light of its origins, to show the Fact which creates the Religion, and the practical and theological bearings of that Fact."

The origins of Christianity are to be found in the personal impression—experience is the better term—of Christ by His followers. The authority in Christianity is not to be found in an ecclesiasticism nor in a book, for both are too external and mechanical to meet the case; nor yet in "individual inner-consciousness" which is too vague and subjective; but in "a saving fact, the definite act of God within us, the creative energy of Christ upon the soul." From this standpoint of experience the author thinks to save the historical foundations of Christ as reflected in the experience of Paul and the other New Testament writers and provide a basis for all the essential realities in reconciliation, redemption and sanctification. The truth of the Ritschlian position is thus used to meet the needs of a vital theology in its adjustment to modern times on the basis of a "humanistic" view of reality, but a view which goes much deeper than that of the pragmatic philosophy. It is a very worthy work and will contribute toward a better theology.

W. O. Carver.

Religiös-sittliche Gegenwartsfragen. Vortäge von D. Erich Schaeder, Professor der Theologie in Kiel. Leipzig, 1911. A. Deichert'sche Verlagsbuchhandlung Nachf. Ss. 229. M. 4; bound, 4.80.

In this volume are gathered together ten popular discussions of subjects of much practical as well as technical interest. They had been published at different times from 1907 onward. Every question now has to be considered "in the light of modern thought" and this, as the title suggests, is the method here The attitude is strictly evangelical and the tone spiritual. It grips fundamentals and judges all things by the test of experience wrought out in ethical and religious practice. The problems

most urgently pressing upon modern Christianity in Europe are here dealt with from the standpoint of vital faith. Here are some of the topics "Jesus and Great Men," "What Jesus Desired," "Christ and Nature," "Evangelical and Catholic," "The Holy Spirit and the Church," "Religious Progress and Redemption through Christ," "The Significance of a Theocentric Theology."

W. O. Carver.

Centralfragen der Dogmatik in der Gegenwart. Sechs Vorlesungen von D. Ludwig Ihmels, o Professor der Theologie in Leipzig. Leipzig, 1911. A. Deichert'sche Verlagsbuchhandlung Nachf. S. 188. M. 2.80; bound, 3.40.

This volume contains six lectures given in Leipzig in a course provided by the Government's Department of Public Worship and Instruction, for the advancement of Public School teachers. The first lecture deals with the general relation of Faith and Dogma, and with the rise of a new dogmatics. Lecture II defines Christianity as a religion of fellowship with God through the mediation of Christ and shows the absoluteness of Christianity in relation to modern thought questions.

Lecture III discusses Revelation, its idea up to and after Schleiermacher, the significance of word-revelation in comparison with deed-revelation and the peculiarity of the Christian revelation. Lecture IV deals with the Person of Jesus, taking account of the more significant Christologies of the last century in an historical survey. Lecture V takes up the work of Jesus in its permanent significance for His followers. Here especially the author treats of various theories of atonement from the Reformation onward and finally gives the point of departure for a right dogmatic on this subject in the light of Scripture. The last Lecture deals with the question of Faith's certainty, taking up the general matter of the Supernatural view, the treatment of the question by Kaftan, Tröltsch and Franks. Finally he comes to the discussion of the knowledge of experience. An appendix contains notes on the lectures. It is a worthy discussion. Imagine such lectures to public school teachers in America!

W. O. Carver.

Christentum und Moderne Weltauschanung. Carl Strange, Doktor und Professor der Theologie in Griefswald. Leipzig. A. Deichert'sche Verlagsbuchhandlung Nachf. 1911. Ss. 115. M. 2.

This work gives the content of a course of lectures in the "Apologetic Instruction-course" in Berlin, 1910. The first chapter discusses the bearing of the modern view of the world on religion. The characteristics of the modern view of the world and its fundamental difference from a former Christian view of creation are stated with fullness.

Naturally the next chapter takes up the problem of religious knowledge in modern thought. The fact that religion is regarded as a part of the psychological development of the soul and is to be interpreted socially is taken up and its bearing on the authority and security of Christian truth discussed. The theories of religious experience and the problem of reality are next treated.

Finally we have a discussion of the historical character of religion. Here the essential content and the formal expression are distinguished, the history of the content being in a continuous modification of form. Here again the relation of personal religion to socially conditioned religion is carefully considered. The thought is profound and the literary style quite complex; but the discussion is one of great ability and suggestiveness.

W. O. Carver.

System der Ethik im Grundriss; dargestellt von Reinhold Seeberg. Leipzig, A. Deichert'sche Verlagsbuchhandlung Nachf. 1911. Ss. viii+ 145. M. 3; bound, 3.60.

In a singularly clear and comprehensive outline the author has presented his view of Christian Ethics.

The foundation is laid in two chapters outlining the history of Christian Ethics from the early Church to the present, the fundamental problems and the method. Due place is given to the social ethical claim but it is shown how this must rest on personal ethics. Similarly it is fully granted that "practical ethics" is the modern concern but this again must be interpreted and formulated by "theoretical ethics."

The outline of Christian ethics begins with a sound view of sin. Then follows grace and its function leading on to the origin and content of the new moral life in its various relations, to Christ, the Church, society, the State. The influence of Christian ethics in international relations and in general culture are not overlooked. This book is of high value.

W. O. Carver.

Zweifel und Glaube: Erlebnisse und Erfahrungen, den Suchenden gewidmet, von Lic. theol. H. Martensen-Larsen, Pfarrer in Kopenhagen, Authorisierte Ubersetzung von Frieda Bush. Leipzig, A. Deischert'sche Verlagsbuchhandlung Nachf., 1911. Ss. vi+326. Paper, M. 4.50; cloth, M. 5.50.

This is a work of great interest for three reasons. To begin with it is an intensely personal work. The author passed through twenty years of violent skepticism during which he was brought "to the verge of insanity." Then he found peace in assured faith. He tells frankly the heart story of the warfare of doubt and faith in his own soul. He tells it with unction and enthusiasm for the sake of others passing through a similar experience. It is interesting to see that it was the Ritschlian theology that afforded him passage from darkness to light, as it has for many another soul.

Then the work brings forward the central questions of the hour in historical, critical and scientific disharmony with traditional theology and supernatural faith and discusses them in a frank, clear way. Lastly the work is in a fine literary style with all the eloquence of sincere earnestness and clear thinking by a popular preacher.

W. O. Carver.

Modern Thought and Traditional Faith. By George Preston Mains. New York, Eaton & Mains, 1911. Pages, 279.

The purpose of the author in this volume is to show that modern thought is not destructive of real and essential Christian faith. The author is thoroughly optimistic concerning the present and future of Christianity. He seeks to prepare Christians,

who have not done so, to accept what he regards as the inevitable conclusions of modern thought which must sooner or later be generally accepted, without losing their faith. He believes in the sincerity and equipment of the age in which we live, its love of truth and its ability to discover it. With regard to biblical criticism, whose danger to Christian faith is great in appearance at least, he says, "There is really no reason, not one, why the faith of the humblest Christian should be in the slightest sense disturbed, no reason why the ardor and devotion of the most simple worshiper should be in any measure cooled or lessened, by the legitimate findings of biblical criticism." p. ix. The complete effect of criticism he regards as most wholesome. He disclaims the right to speak on this as on the other phases of the subject as an expert scholar. He treats it as an intelligent and interested layman, who has read and thought as he could, and who is chiefly interested in the practical question of preserving the faith and religious life of the people in the midst of the circumstances in which we find ourselves thrust by the intellectual revolution of the nineteenth century. The book is not intended for scholars, but for intelligent laymen interested in the subject and for these it will be helpful.

W. J. McGlothlin.

The Church Universal. A Restatement of Christianity in Terms of Modern Thought. By Rev. J. J. Lanier, B.D., Author of "Kinship of God and Man." The Reinicker Lectures, Delivered at the Virginia Theological Seminary, November 7, 8 and 9, 1910. New York, 1911. The Macmillan Company. xix+264 pages. $1.25, net.

This is an unusual and very entertaining discussion. It is not rightly described in the sub-titles. Only in part is it a restatement of Christianity. It is not the Reinicker Lectures, for, as a prefatory note explains, one of those lectures appears in another volume, while the other two are expanded, and much other matter is certainly introduced. There is some new thought and it is of the most interesting and suggestive nature. The author has developed a mystical and analogical theory of Incarnation, Virgin-birth, Baptism and Sacramentalism generally that is elab-

orated here with a good degree of skill if not entire lucidity and convincing support or analysis. He draws a clear distinction between introduction and reproduction of life and life forms and finely applies it in creation, and in the birth of Jesus as the introduction of spiritual life into humanity. Introductory notes are published from a committee of the faculty where the lectures were delivered, praising the freshness, interest and inspiration of the lectures; from Dr. G. Frederick Wight, of the Bibliotheca Sacra which cautiously commends without yielding assent; from the Bishop of Atlanta rejoicing in the apologetic value of the book and particularly in that he thinks "the treatment of Holy Baptism is particularly strong—it is unanswerable by Baptist or Roman Catholic;" and by the Bishop C. C. Fond du Lac, who points out with appreciation the elements of originality and apologetic strength but does not commit himself to the general line of treatment. The reviewer has to join these other critics in guarded commendation. Much of the book is either directly or indirectly aimed at controverting the Baptist position. This part of his discussion has been read with peculiar interest but with more admiration for its subtely than for either its insight or its fairness. The author was once a Baptist but he must have known little of Baptist teaching. Even more has the reviewer been occupied with the author's discussion of the matter of Christian unity to which some chapters are devoted and which is perhaps the second most urgent idea of the author; first place being taken by his enthusiasm for the Apostles' Creed as the foundation of the Protestant Episcopal Church. He makes a strong plea for unity, rightly basing the plea on Paul's grounds of a seven-fold unity in Ephesians IV, where, however, he reverses the order of Paul. But in the end he comes round to offering the Episcopal Church as the home of all believers and the Apostles' Creed as the universal Christian Creed. It is the same old story: "I demand union in Christ's name and invite all to come to me." It is safe to say that no union will ever come on that basis. Still the chapter setting forth "What the Protestant Episcopal Church has to contribute to the making of the Church universal" is a very suggestive chapter. It would be a desirable thing to

have a definite and, as far as possible, authoritative statement of what each "Church" thinks its contribution to the complete Church would be. Not because it is new but because it is so important, it is gratifying to find emphasis laid on the principle that a Church should aim to make its conditions of membership inclusive of every one who is a Christian. Whether the author is right in saying that this has been "the guiding star of the Protestant Episcopal Church" is another matter.

He includes as conditions *sine qua non* to membership baptism because apart from baptism, he argues at great length, there is no spiritual birth. Yet singularly enough in the end, inveighing against all the sects, he declares that if he had to choose membership in any it would be the Universalists because he agrees with their fundamental contention. A serious fault in the entire discussion is that it employs terms in special senses but does not consistently so employ them, falling again and again into the usual sense of the terms. In this way the author not only makes it difficult for the reader to follow him at times but he seems also to practice a sort of trickery on his own thought. It is a book for study and will repay it.

W. O. Carver.

Life and Its Counter Currents. By G. W. Swope. Press of Marshall & Bruce, Nashville, Tenn. Price, $1.50.

This volume gives a survey of human life under the influence of sin. Sin is the great and fundamental counter current to human welfare. Out of the operation of sin in human life arise many practical forms of evil. These are set forth graphically and forcibly. The history of God's provisions of grace to overcome sin is also traced, and the movement is carried forward to its culmination in the final redemption in Christ. The author is a premillennialist, and sets forth the order of events which, according to that view, will follow the return of Christ to earth. The style is clear, direct and simple, and the discussions are earnest and thoughtful. The author combines the doctrinal and practical in his presentation, a feature which will commend it to many pastors. There are immaturities of thought and style in places, which the author will doubtless outgrow.

E. Y. Mullins.

Does Prayer Avail? By William Kinsley, Author of "Man's Tomorrow," "Views on Vexed Questions," "Old Faiths and New Facts," etc. Boston, 1911. Sherman, French & Company. Pages, 157. $1.00. net.

This volume is one of three this author is producing in which the vital elements of Christianity are discussed "along new lines," as he deems them. The first, "Man's Tomorrow," had notice in this Quarterly in July, 1911, the third is to follow, answreing the question, "Was Christ Divine?" The present volume affirms the availing power of prayer on the basis of these five propositions:

"1st. That phenomena and the producing forces with their laws * * * harmonize perfectly with the Scripture view of prayer, and abound in suggestions of how God can interfere in nature without destroying any force or abrogating a single law.

"2nd. That, as a fact, he has thus actually interferred again and again.

"3rd. That it is * * * natural and reasonable to expect that he will interfere for *us*, * * *.

"4th. That he will interfere because we ask him, doing for us what otherwise he would not have done.

"5th. * * * that he will not * * * withhold any real blessing which is asked for in the right spirit, * * *."

The discussion is based on extensive reading and reflection, faces frankly and fearlessly the objections to the belief in prayer, and moves with the easy swing and buoyant style of a genuine optimist.

The "new line" of argument is that with which most are now familiar, the using of the principle of control in evolution, the facts of the new psychology and the new adjustments of the conception of God's relation to the world.

The author's conception of prayer is very inadequate, moving too much in sphere of human wish, and his repudiation of the foreknowledge of God in the interest of human freedom in prayer betrays some very loose thinking. But the discussion is a good one and will prove of great value to many whose prayer-life may have been seriously disturbed by modern science.

W. O. Carver.

Die Gebetserhörung. Wie ist sie zu denken? Von D. Wilh. Walther, Professor der Theologie in Rostock. Leipzig, 1911. A. D'eichert-'sche Verlagsbuchhandlung Nachf. S. 132. M. 2.

This discussion is frank, evangelical and scientific. The author begins by discussing the danger to the Christian idea of prayer, arising from liberal theology on the one hand and from extravagant mystical claims on the other. In considering the question it is needful to guard against discussing prayer as an isolated fact. Next there is a careful defining of the meaning of prayer, both what it is not and what it is, taking account of erroneous positions by Kaftan, Monrad and others.

Then the various modern arguments against prayer are considered and answered. After discussing whether one can know his prayers are answered, the final chapter discusses that on which the answer to prayer depends. A final summary of the true view of prayer, in a series of propositions, closes a remarkably strong discussion of prayer in modern life.

W. O. Carver.

Jean Calvin. Institution de la Religion Chrestienne. Texte de la Première Edition Française (1541) réprimé sous la direction de Abel Lefranc. 2 vols. Paris, Librairie Honoré, Editeur, 1911. Fr. 25.

By the unanimous consent of scholars who are competent to judge Calvin's Institutes was the earliest and remains to the present time one of the most important examples of classic French prose. The first edition was published in Latin but in 1541 the author brought out a French edition which in the extent of its influence on French prose has perhaps never been surpassed by any uninspired book in any language, and can be compared only to the influence of Luther's version of the Scriptures on German prose and that of King James on English literature in general. Would that this influence had been exerted in France by a version of the Bible rather than by a work on theology, great as that was! Why did Calvin not make a translation of the Scriptures for his people?

As a republication of a French classic in the archaic spelling, etc., these two volumes are of interest chiefly to Frenchmen; but

as the republication of one of the most influential theological works in the whole course of Christian history it has interest for all Christian thelogians.

The introductory pages give us a detailed account of the origin of the Institutes and the considerations which moved Calvin to compose the work; its place, and its history after 1536; the reasons for publishing the French edition of 1541 and its suppression by the Parliament of Paris in 1542; the succeeding editions and other matters of interest pertaining to the history of the famous work. There is also a study of the literary formation of Calvin, a critique of his style and a history of the various texts of the Institutes. The introductory matter is completed by reproducing in facsimile a number of pages from the edition of 1541. The reprint of the ancient texts, in clear, beautiful type, reproduces the archaic spelling, punctuation, etc.

The whole makes a valuable addition to our available apparatus for the study of Calvin and his work.

W. J. McGlothlin.

Moderne Willensziele. von Gerhard Hilbert. Leipzig. A. Deichert-'sche Verlagsbuchhandlung, Nachf. 1911. Ss. 80. Paper, M. 1.25; boards, M. 1.50.

This work examines critically the life ideals of Schopenhauer, "Der Willie zum Nichts;" of Nietzsche, "Der Willie zur Macht;" and of Horneffer, "Der Willie zur Form." Over against these he places the will to believe—"Der Wille zum Glauben" which he illustreates by a study of Hamlet. He argues the necessity for faith and for the will to believe for all satisfying and conquering life. It is an interesting method of approaching a vital problem of fundamental importance.

Jesus, the Son of God, or Primitive Christology. Three essays and a discussion by B. W. Bacon, D.D., of Yale University. Yale University Press, New Haven, Conn. 1911. 99 pages. $1.25.

Dr. Bacon is nothing if not startling. Here he seeks to show that Jesus did not call himself the Son of God and probably not even the Son of Man. He was, however, at Pentecost and after-

wards considered to be the Risen Lord. He aims to show also that the Christology of Peter differs radically from that of Paul. Dr. Bacon is always ingenious and interesting.

Seekers After Soul. By John O. Knott, Ph.D. Boston, 1911. Sherman, French & Company. 210 pages. $1.20, net.

This volume contains half a dozen essays in philosophy, written at different times and under different circumstances. There was no intention of making a book nor any conscious effort at unity among the papers.

When it was decided to publish the title selected seemed to express the most prominent idea to be found in all the essays. The subjects are Job, Plato, Kant, Hegel, Browning, and "Persistence of Ideas: The Spirit in the Trend of Thought." The last is in substance the author's doctor's thesis. The treatment is clear and interesting, without any marked originality. The work would do much for students whose reading and thinking are as yet limited.

Truths that Abide. By W. W. Dawley, D.D. Philadelphia, 1911, The Griffith & Rowland Press. 50 cents.

Dr. Dawley has compressed into twelve chapters and 108 pages many of the most vital truths of Christianity. Each chapter closes with a pertinent "quiz" and "topics for further study." The volume is therefore especially adapted to study in young peoples' societies. God, man, the Bible, Jesus Christ, the Holy Spirit, the Saviour, the Kingdom of God, and the Church and kindred themes receive suggestive and wholesome treatment. Dr. Dawley is a clear thinker and stimulating writer.

Man, Sin and Salvation. Rev. R. S. Franks, M.A. Hodder & Stoughton.

This is a well written volume of 179 pages and is worthy of its place among "The Century Bible Handbooks."

The specific purpose of the author is to present the New Testament Doctrines of Man, Sin and Salvation. In order, however, to achieve this result he sketches these doctrines, as they are presented in the Old Testament and Inter-biblical literature, and then enlarges upon them when he comes to the treating of the New Testament upon the subjects. His position in regard to the historical reconstruction of the Old Testament identifies the author with critics of the mediating type, while his interpretation of Christ's doctrine of the atonement allies him with the conservatively orthodox. He does not see any direct reference to Christ's death in the 53rd Chapter of Isaiah, only the ethical value of the suffering of the people of Jehovah. Yet, he sees in the sacrifice of Christ not only moral influence but vicatious and substitutionary atonement. Christ gave Himself a ransom for, instead of, many. He considers the speeches of Peter in the Acts, the Theology of Paul, the Pastoral Epistles, I. Peter, Hebrews, the Apocalypse, the Epistles of James, Jude and II. Peter, and the Gospel and Epistles of John, as they present the various aspects of Man, Sin and Salvation. It would be difficult to find more expressed in the same space than the author presents in this timely volume.

B. H. DeMent.

Der historische Jesus, Der mythologische Christus und Jesus der Christ. Ein Kritischer Gang durch die moderne Jesus. Forschung von K. Dunkmann, Direkter des Kgl. Prediger-Seminars in Wittenberg. 2 völlig veränderte Auflage. Leipzig, 1911, A. Deichert'sche Verlagsbuchhandlung. S. 111. M. 2.

Dunkmann published first a brief essay, with the above title, (see notice in January, 1911, issue) which was sold out within a year. The present edition is enlarged and the third part greatly modified, after a thoruogh going through, not only current lite-

rature on the subject but other literature bearing upon it. Dunkmann thinks it clear that we stand at the beginning of a new movement which will turn upon the conception of the Christ-myth. Drews has succeeded in creating a great commotion in Germany for all he is not a theologian nor a philosopher, in the recognized sense.

W. O. CARVER.

Sir Thomas Browne's Religio Medici: Ein verscollenes Deukmal des Englischen Deismus von Dr. pil. Wilhelm Schmack. Tübingen, 1911, J. C. B. Mohr (Paul Siebeck). S. 57. M. 2.

The preface explains how interest in the theological views of Browne has recently arisen on the Continent, an Introduction discusses the place of theology within the leaving of the Middle Ages, the Renaissance and Modern Times. Then three chapters criticise the Life of Browne and the genesis of his theology, the contents of his "Religio Medici," and his place in contemporary and subsequent theology. Footnotes sustain interpretations with quotations from the works of Browne, refer to other literature, and give various explanations. But after all was Browne such an influence in theology?

Professor Rauschenbusch's Christianity and the Social Crisis. By I. M. Haldeman, D.D., Pastor First Baptist Church, New York City. New York, 1911, Charles C. Cook. 42 pages. Paper, 10 cents.

A vigorous criticism of the views presented in Prof. Rauschenbusch's volume concerning the prophetic attitude toward the ceremonial worship of Israel and the person and work of Jesus Christ. The author denies that Jesus was a social Reformer or that His religion provides for such a task.

The New Schaff-Herzog Encyclopaedia of Religious Knowledge. Vol. XI. 525 pages. $5.00 per volume. Funk & Wagnalls, New York.

This monumental work continues to come out with great promptness. There is only one more. The present volume treats 521 topics. It embraces such great themes as Soul, Synagogue, Symbolism, Sunday School, Syriac, Talmond, Theology, Theological Seminary. It is a great achievement.

BOOKS REVIEWED

Wells, Preston B.: The Story of the English Bible 258
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BOOKS RECEIVED

I. PRACTICAL THEOLOGY.

Agnew, Life's Christ Places; Scribners.
Angus, Christian Churches; Baptist Union Publication Department.
Bebel's Reminiscences; Socialist Publishing Co.
Bergson, Laughter; Macmillan.
Benedict, The Great Problem; Sherman, French & Co.
Bost, Les Predicants Protestants, etc.; Champion.
Bouser, Fundamental Values in Industrial Education; Columbia University.
Butterfield, The Country Church and the Rural Problem; University of Chicago Press.
Castle, Heredity; Appleton.
Chapin, Education and the Mores; Columbia University.
Coffin, Social Aspects of the Cross; Hodder & Stoughton.
Cross, Essentials of Socialism; Macmillan.
Devine, The Economic Function; Columbia University.
Goss, Welfare Work by Corporations; American Bap. Pub. Society.
Gunsaulus, The Minister and the Spiritual Life; Revell.
Henson, The Road to Unity; Doran.
Hutton, A Disciples' Religion; Scribners.
Johnston, When Dreams Come True; Smith & Lamar.
King, Christmas Morn and Easter Day.
Love and Gambrell, The Gospel for the Eye; Bap. Standard Pub. Co.
McLaren, Life of Alexander McLaren; Doran.
Nearing, Wages in the United States; Macmillan.
Nicoll, Dictionary of Great Texts, 2 vols.; Doran.
Robinson, The Pillars of Rehoboth Church; Smith & Lamar.
Soares, Baptist Manual; American Bap. Publication Society.
Schofield, Studies in the Highest Thought; Doran.
Schroeder, Psychology of Conduct; Row, Peterson & Co.
Vedder, Socialism and the Ethics of Jesus; Macmillan.
Walcott, 500 Ways to Help; Sunday School Times.
Wallace, What of the Church? American Baptist Publication Society.
Watson, Social Advance; Doran.
Woods, The Temple Church.

II. RELIGION AND MISSIONS.

Anuyl, Celtic Religion; Open Court Co.
Begbie, Other Sheep; Doran.
Borrow, Geo. B., Letters of; Doran.
Burton, Education of Women in China; Revell.
Costian, Life of Dr. Arthur Jackson, of Manchuria; Doran.
Cumont, Mysteries of Mithra; Open Court Co.
Fenn, With You Always; Westminster Press.
Griffin, India, and Daily Life in Bengal; Am. Bap. Pub. Society.
Harrison, Religion of Ancient Greece; Open Court Co.
Morrison, Willie Wyld; Smith & Lamar.
Patterson, The Negro and His Needs; Revell.
Porter, William Scott Ament; Revell.
Sears, The Redemption of the City; American Bap. Pub. Society.
Speer, The Foreign Doctor; Revell.
Speer; The Light of the World; Lewis.
Richardson, Periodical Articles on Religion; Scribners.
Visscher, Religion u. Soziales Leben bei den Naturvölkern; Schergens.

III. THEOLOGY, PHILOSOPHY AND APOLOGETICS.

Adam, The Cardinal Elements of the Christian Faith; Doran.
Boodin, Truth and Reality; Macmillan.